The Histories of Pioneer Immigrants James Radford Millard,
His Wife Catherine Richards,
Her father William Richards,
And Their Ancestry and Families

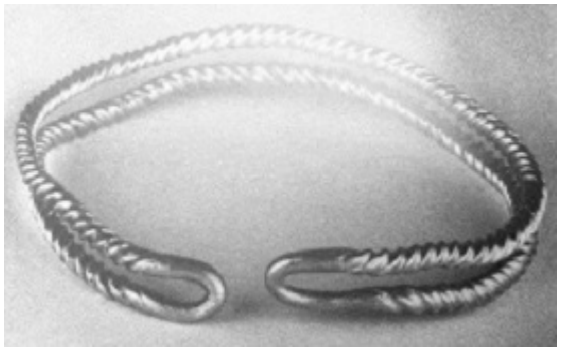
by Julie Cannon Markham, descendant

James Radford Millard and his wife Catherine Richards descended from a rich heritage which spanned the course of British history. James was born in the tiny village of Biddisham in Somerset County, England. Catherine was born about forty miles away, on the northern side of Bristol Bay in the coal mining town of Monknash, Glamorgan County, Wales.

Catherine Richards was born in Monknash in 1822. Five years later her husband James Millard was born in Biddisham. Long before the birth of Christ, Celtic tribes from Europe conquered and intermarried with the earlier Britons.

The Heritage of James and Catherine

The earliest Britons traded with Europe over sea routes and built masterful stone henges throughout the western half of British Isles, including ancient Wales, which at that time comprised the current Welsh nation plus Somerset, Devon and Cornwall counties of England. Stonehenge, the most famous of these henges, was built on the Salisbury Plains, fifty miles east of what is now Biddisham, but there are many ancient henge sites.

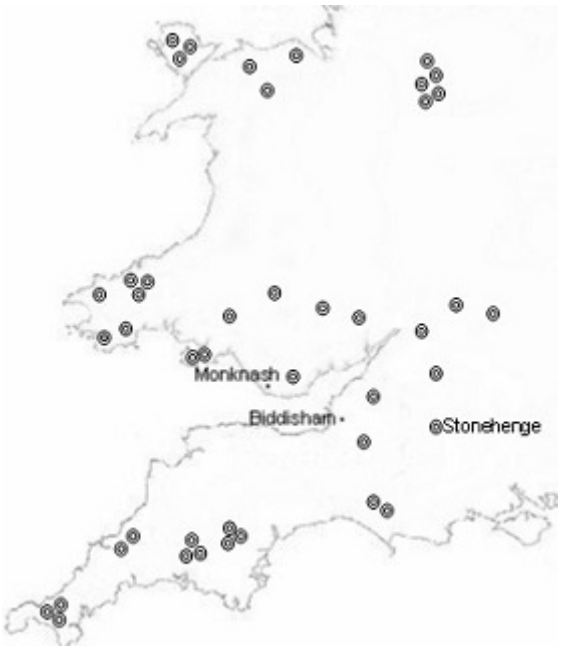


This gold arm bracelet was found in 1898 deep in a spring being bored out for a well. Estimated to have been made before 600 BC, it was likely left by an early Briton making an offering. Today, a person leaving a coin in a fountain is following the same ancient superstition.

Five hundred years before the rise of the Roman empire, Celtic tribes spread across Europe from the Middle East to the Irish North Sea. While the areas they inhabited were vast, the Celts were connected by their religion, language, traditions and art. As they moved into the British Isles, they conquered and then intermarried with the earlier inhabitants.

Art was just one of the many ways the Celtic tribes in the British Isles and Europe were connected.

Pytheas, a Greek explorer, visited the British Isles and investigated the mining areas of Cornwall and Somerset, which later made the country appealing to the Romans. He was the first to call the people Britanni.



Ancient stone henges, built by the early Britons, are part of the heritage of James and Catherine Richards Millard.

In 325 B.C., the ancient Greek writer Pytheas visited the Cornwall and Somerset areas of the British Isles and described the inhabitants, descendants of the early Britons and the later Celts. Their warriors were tall and fair-skinned with blue eyes. They tattooed their skin blue and fought like tigers with long swords. Pytheas called these people the Britanni, likely a corruption of the Celt word Pretani, which means painted or tattooed.

Numerous ancient henges still stand, including Stonehenge, 50 miles east of Biddisham.

These new Celtic Britons spread to the French peninsula across the English channel, mingling with the Celtic tribes there. Those Celts were known as the Gauls or Gallic tribes, as they were connected to the Celtic tribes from Galatia, which is now Turkey. This movement created the state of Brittany and reinforced a link with the British Isles which would last hundreds of years.

In 60AD Queen Boudica rallied the Britons to fight against the invading Romans. While initially successful, ultimately the Romans conquered Great Briton, bringing a civilization which would impact the inhabitants long after their empire fell.

In 55 BC, Julius Caesar and ten thousand soldiers landed on the western coast of the British Isles with the intent to punish the Britons for their assistance to the Celtic Gauls who had rebelled against the Romans. A century later four Roman legions secured southeastern Britain and began building roads for troops to secure the rest of the British Isles, including Wales. While the Celtic Britons initially fought haphazardly, they united under Queen Boudica whose army slaughtered thousands of Roman troops and captured the Roman capital of Londinium. The resulting revenge brought by the Romans devastated East Anglia along the channel, leaving it desolate

for generations. Attempts by the Romans to conquer the Welsh proved difficult, as these Britons fought from hideouts in the mountains.

The invading Roman army struggled to find food for their numerous soldiers, but ultimately the Romans built a network of forts within a day's march of each other, linked by several thousand miles of paved roads, many of which lasted for centuries. These roads eventually facilitated the movements of thousands of troops which controlled Rome's newest province.

The Jewish historian Josephus believed the Galatians and the related Celtic tribes throughout Europe were descendants of Gomer, the grandson of Noah. (Much later, a few British scholars would claim the Celts were descended from the ten lost tribes of Israel.) Missionaries traveling with the advance of the Roman Empire preached Christianity to the Galatians under Paul, and then across Europe to the Britons in the far western reaches of the Empire. An ancient tradition holds that Joseph of Arimathea traveled with eleven companions to the British Isles as one of these missionaries, teaching in Glastonbury, just twelve miles north of Biddisham. The British chief of Glastonbury welcomed the missionaries and Joseph thrust his staff into the ground where it took root and flourished. Generations of Glastonbury residents revered cuttings from plants grown from the roots of Joseph's staff, and even the faithful in Europe procured cuttings. Joseph and his fellow missionaries are reputed to have remained in Glastonbury, building a wattled house of worship, the first Christian chapel in England.

St. Patrick lived in the 5th century, the son of a Roman settler. He was kidnaped by traders and sold as a slave in Ireland, where he embraced Christianity and returned to his family where he preached the gospel.

Another missionary who preached in Somerset was Patrick. While thought to be Irish, Patrick was actually the son of a Roman settler in Somerset. As a child, Patrick was captured and sold into slavery in Ireland. There he learned of Christianity and returned to his homeland to preach.

The Britons adapted to the Romans, eventually learning to appreciate the improvements in their own pastoral culture with the Romans' literacy and education, their fine villas, baths, hospitals and a life based around towns instead of farms. However, their British culture was not completely usurped. Many place names and particularly names of rivers remain today as they were in pre-Roman days. Nonetheless, the Romans brought new industries and taught the Britons improved methods of building pottery-kilns, remnants of which can be found at Shepton Mallet just twenty miles from Biddisham. They procured lead from the numerous mines in Somerset County, one being Axbridge, an ancient site built near a bridge over the River Axe, very near Biddisham. Lead from the nearby Mendip mine has been found in Italy, demonstrating the centralized rule of the Romans which used resources from all over the empire. The River Axe flows west to Bristol Bay where the Romans built a thriving port, trading British goods to ports in Europe.

Roman officers, rewarded with land in the British Isles, settled on large estates. Their families

intermingled with the tribal population, in all respects changing the face of the Britons. Latin became the language of the day. Even the farmers prospered as they worked to meet the demands of the increasing population which grew during four hundred years of peace. Roman gods came into play, and the last day of the week was changed and called after Saturn, the Roman god of agriculture.

The British utilized the wide and straight Roman roads for commerce and trade. One such road was the two-hundred-and-fifty-mile long Fosse Way which the Romans built from northeastern England through ancient Somerset County, building this thoroughfare from the remnants of ancient British paths which are still in evidence. Mile markers came from the Romans, who used that measure for distance, and even two thousand years later the mile is still in use throughout many nations today. However, by the fourth century the Roman Empire was dying, and in the British Isles this empire was supplanted by new invaders, the Anglo-Saxons.

Heroes rose from the ashes of the Romans, such as the British King Arthur, who fought the new conquerors attacking from the western shores of Europe.[1] The Germanic Anglo-Saxons slaughtered the Britons across their island and drove the survivors to Wales. The Anglo-Saxons decimated eastern England and severed Wales in half at the River Severn, adding the southern area of Cornwall, Devon and Somerset to its English kingdom of Wessex.

The Anglo-Saxons cut the ancient kingdom of Wales in half at the River Severn, adding Cornwall, Devon and Somerset counties to their Wessex kingdom. The remainder of Wales was never conquered and King Offa built a 176 mile earthen dyke to curb the Welsh attacks.

For several hundred years the Welsh-Britons staged numerous raids against the Anglo-Saxon armies. In the eighth century, the Anglo-Saxon King Offa used slaves to build an enormous earthen dyke from the River Dee, near Liverpool in the north, to the River Wye, one hundred and fifty miles south, connecting with an earlier dyke which reached the River Severn.[2] This dyke, sixty-five feet wide in some places, became a barrier to keep the Britons in Wales from encroaching on the territory belonging to the Anglo-Saxon kings. As a result, the Welsh retained their Celtic culture, customs and language and became a totally separate people from their English neighbors. Today, genetic science indicates the Welsh are descended from the ancient Britons and Celts and have a very different

[1]Wales claims Arthur as a son, but historical evidence from monasteries and dated evidence at castle ruins near Cadbury, ten miles from Biddisham, suggests this as the place of Camelot. History, not movies, paint a Celtic Arthur as a defender of Christianity against the Saxon pagans.

[2]The circuitous dyke is actually 176 miles in length. Today it is a national trail.

James Millard's grandmother Sarah Dunscomb was from Congresbury, named after St. Congars, an early missionary to England. This vicarage, ten miles from Biddisham, was built in the middle ages.

genetic heritage than the general population of England, who are descended from the Anglo-Saxons.

Christian missionaries from Ireland and the continent returned to preach to the Ango-Saxon English and to the former Britons in the southwest part of the Island. Place names near the birthplace of James Millard reflect the early influence of St. Congar and St. Bridget in Congresbury and Badgworth. Hundreds of chapels in southwest England are named after early missionaries, some of whom crossed the River Severn into Wales. The Welsh again embraced their Old Testament heritage through Gomer, this being a strain of doctrine which persisted for centuries.

The Saxons built a strong presence in ancient Somerset and ultimately created a strong center in Axbridge on the ruins of the Romans. Anglo-Saxon influence persists throughout many parts of the world even today, with six days of the week being named after their gods. Sunday and Monday were named after the pagan worship of the sun and moon. Tuesday was called after Tiwes, a god of combat. Other gods were Wodnes, Thor and Frig.

The suffix of ham on the name Biddisham indicates the town was built and named by Anglo-Saxon settlers. Another Saxon center was thirty miles east in Bath, a favorite health resort with hot springs known for their healing powers. Artifacts dating from the earliest Britons to the Romans and Saxons indicate this site was well-known throughout history. Bath is about thirty miles from the ancient site of Stonehenge.

In the eighth century, Danish Vikings invaded not only the British Isles but coastal cities in Normandy and Brittany along the channel. Their foothold in France grew to be well-defended and thousands of Vikings became established traders, although they continually looked to England for land and goods. In 1066 William of Normandy, of Viking descent, conquered the armies of Harold II, the last Anglo-Saxon king. William brought the French language to his royal court, although the local people still spoke English with remnants of Latin.

The Biddisham chapel was built near a Celtic pillar which marked the place of worship for the pagan Saxons. The pillar still stands and was originally topped with a Celtic cross. Pillars such as these are still very common.

For generations the residents of Biddisham assembled around a Celtic pillar for prayer. At the time of the Normans, they built a small chapel near the pillar, both of which still stand today. The chapel has the original baptismal font. Although the chapel is of stone, their homes were built around a wooden framework with woven walls of willows. The walls were then covered with cob, a plaster made of sandy clay,

For thousands of years the British lived in sturdy cob houses built of plaster comprised of clay, straw and manure. The roof was thatched.

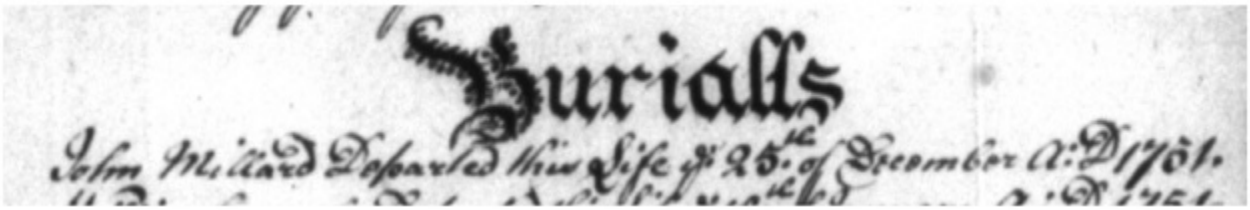
The Biddisham chapel was built at the time of the Anglo-Saxons. Although the tower leans, it has stood for over a thousand years and is still used, seating about eighty people. James Millard was christened here in 1827.

straw and often manure for strength. The roof was thatched. This was a very sturdy method of construction and was used for thousands of years.

Two hundred years later, William's descendant Edward I subdued Wales in battle, bringing it into the British Empire. Edward promised the Welsh a prince born in Wales who spoke no English. Soon after this vow, Edward's first son was born in a Welsh castle in 1284 and was named the new Prince of Wales. To this day, the heir apparent to the British throne carries the title of the Prince of Wales. Axbridge was prominent enough during Edward's reign to send members to Parliament and was known to be a major center for cloth manufacturing.

In 1348, the Black Death spread through the British Isles after decimating the European continent. At least half the population died. Subsequent epidemics continued to raze the population. A severe labor shortage was the result, and farmers in Wales and Somerset County turned to raising sheep, which required fewer workers. The wool industry grew throughout England and became a major export to surrounding nations.

The next century brought the discovery of the New World which had an enormous impact on the old. By the 1500s, Protestantism had gained a foothold in England and Europe while British adventurers traveled throughout the globe. In the following century thousands of persecuted Puritans left the British Isles for the New World. In 1662, John Millard was born, either in



The earliest record of a Millard ancestor is this burial entry in the Biddisham Parish records. John Millard was James Millard's third great-grandfather. James performed his temple ordinances in 1902 in the Salt Lake Temple.

Germany or England, and settled in Somerset County. By 1700 he had married Hannah, and while only two sons are known, William and John, he either had a very large family or he had many siblings with numerous descendants. By the end of that century, the entire county of Somerset was populated with Millards.[3]

The angel Moroni appeared to Joseph Smith in 1823. The young prophet had already been visited by God the Father and Jesus Christ.

The Gospel of Jesus Christ is Restored

Over a century later, in 1830, the prophet Joseph Smith organized the Church of Jesus Christ of Latter-day Saints in New York, and within a decade LDS missionaries were preaching the restored gospel in the British Isles.

In 1840 a Welshman named Dan Jones, with his wife Jane, emigrated to the United States. Dan made his living ferrying passengers along the Mississippi River in his steamboat *The Maid of Iowa*. Dan had heard about the Mormons and was anxious to meet the prophet Joseph Smith. In 1843 he ferried three hundred British converts from St. Louis to the dock at Nauvoo. He looked over the crowd gathered to meet the emigrants hoping to catch a glimpse of the Mormon prophet, who Dan imagined would be wearing an animal skin and have a long beard and white hair. Joseph Smith approached Dan and shook his hand, but Dan was so intent on finding an Old Testament prophet that he didn't realize who was in front of him. When Joseph Smith learned the steamboat pilot was looking for him, he took Dan on a tour of Nauvoo and introduced him to his family. They formed a strong friendship and Dan was soon baptized in the Mississippi River.

The next year Brother Jones was with Joseph Smith in Carthage jail the night before the prophet's martyrdom. The others with them were sleeping when Joseph asked in a whisper if Dan was afraid to die. Dan replied, "Has that time come, think you? Engaged in such a cause I do not

---

[3]The births of James Radford Millard and his ancestor John Millard were over 165 years apart. After emigrating to Utah James wrote to relatives in England asking for genealogy information. James had two sets of information for John; one gives his birth in Germany in 1662 and dying 1750. The other shows him born in England in 1666 and dying in 1750. I found John's burial record in Biddisham on December 25th, 1751. Genealogy information associated with temple work performed by James has proven invaluable to Millard research. In most cases, James identified family members by their relationship to him. For example, James labeled John Millard as his 3rd great-grandfather. He identified some relatives as step-great-uncles, helping to clarify parish records which indicated a great-grandmother had died, leaving a husband who remarried and had a second family. Known ancestors cannot account for the large numbers of Millards I came across in research. The Millard name seems to be ubiquitous in parish records throughout Somerset. A fellow researcher found the same situation in neighboring Wiltshire. I have thought about my Cannon name, which was brought to the US by my second-great-grandfather George Cannon in 1842. George was born 156 years before I was. His three surviving sons each entered polygamous marriages and there are now thousands of Cannon descendants everywhere in the West and in fact throughout the United States. Millard is a German name, and John Millard could indeed be the immigrant ancestor of the Somerset Millards. However, I cannot eliminate the possibility that Millards had lived in Somersetshire and Wiltshire for hundreds of years.

think that death would have many terrors."

"You will yet see Wales and fulfill the mission appointed you ere you die," said the Prophet. By the end of the summer Elder Jones was preaching the gospel in his native Wales. The following year, in 1845, Elder Jones was the president of the Merthyr Tydfil Conference which included several branches. Twenty years earlier, this town had been a quiet farming village, but as the industrialization era spread throughout the world, high quality coal from Wales literally fueled the steam engines on every sea and continent. The Merthyr Tydfil area boomed with an influx of men anxious to better provide for their families. Missionaries from the LDS Church found many converts in Merthyr Tydfil and the surrounding areas, including the Richards family.

William Richards and His Family are Baptized

Shortly after arriving Dan attended a mission conference in Manchester, where he met Elder William Henshaw who had been serving for two years in Merthyr Tydfil in South Wales. Elder Henshaw was baptizing an average of fifteen people a month even though he did not speak the Welsh language. Already a member by this time was nine-year-old Morgan Richards, Two years later, in August of 1845, Morgan's forty-eight-year-old father William was baptized.

William Richards was a master stone mason whose sons worked with him in the stone cutting business. He, three sons and two daughters lived in a lovely stone house in Monknash, forty miles south of Merthyr Tydfil along the coast and across the channel from Somerset County. William had laid beautifully colored tiles for their kitchen floor. Flowers and manicured lawns surrounded paths William had laid with red sandstone. The home was next to a church, and William's wife Alice was buried in the graveyard. She had died in 1835 leaving a baby, Edward.[4]

Catherine, a young teenager at the time of her mother's death, had cared for this baby until he died, in addition to watching over her younger siblings. By 1845 she was twenty-three. Her brother William Howell was twenty-one. Cecelia was seventeen, a year older than Thomas. Morgan, the youngest surviving child, was eleven. Besides the baby Edward, two other children had died as infants. Many years later Catherine told her own children how much she enjoyed walking through the burial grounds next to her home in the evenings when her chores were completed. When asked if she wasn't afraid to be alone among the tombs, her reply was, "There is not a thing in a burial ground to frighten anyone. It is only the living people we need to fear."

In 1847 William Howell Richards joined the LDS Church and soon was called as a missionary to preach the gospel in England. Not until December 1848, six years after young Morgan had joined the Church, did twenty-seven-year-old Catherine Richards join the church, likely at the same time as her brother Thomas. She later said that the restored gospel made all the difference in the world to them. By this time President Dan Jones was publishing a successful Welsh periodical titled

---

[4]Family records do not give a date for the death of Edward. However, temple work was not performed for Edward during the lifetimes of any surviving family members or their children, indicating they knew he had died as a child. Cecelia Millard Grover wrote that Catherine cared for this baby, but she did not mention him again in the biography of her mother.

Prophet of the Jubliee, and hundreds of Welsh converts were leaving the British Isles at the northern port of Liverpool and sailing to America. When President Jones returned to the United States in early 1849, there were still four thousand converts in Wales, the William Richards family being among them.

By 1851 the family was still living in their home except for Cecelia, who was possibly married and living elsewhere.[5] The 1851 census shows that Catherine cared for the house while her brothers, William, Thomas, and Morgan were all apprenticed to their father as masons. They lived next door to William's brother Edward, also a master mason.[6] Edward and his wife Barbara did not join the LDS Church, nor did any of their children except for their son William, who at age eleven was baptized the same year as his cousins Thomas and Catherine.

James Radford Millard Joins the LDS Church and Emigrates

In the meantime, James Radford Millard, a young shoe cobbler, left his home in Somerset County after the 1851 death of his father. James had been born in Biddisham in 1827, the youngest of seven children.[7] Biddisham was tiny village in Somerset County which in 1821 had eighteen homes, twenty-nine families and a population of one hundred and thirty-six.[8] Millard names appear on almost every page of the parish records, with James' grandfather, John Millard, making many entries as the church warden.

Biddisham is near other small towns, such as Winscombe, where his mother Martha Radford had been born in 1781. Even though she was forty-six, Martha was delighted to have this healthy, happy child so late in life.[9] James was christened in the small parish church where his father and grandfather had been baptized. He grew up knowing everyone in the village, including numerous

---

[5]Some family records give Cecelia's husband's name as Thomas Bynon. I could find a perfect match for this couple on the 1851 census in Merthyr Tydfil, but I also found this same couple on the 1861 census, eliminating this as a possible match for Cecelia Richards. Cecelia Millard Grover wrote that her mother's sister Cecelia was onboard the *Golconda* with her grandfather and uncles in 1854, (which is confirmed by the ship's manifest), that she married a British officer, moved to New York and was dead by 1860. Two different Cecelias might have been confused.

[6]The 1851 census shows that the children of these two brothers were born in various small towns in Glamorganshire, indicating these fathers moved their families as job opportunities arose.

[7]James' daughter Cecelia wrote that there were 14 children is his family. Today only seven are known, and I have wondered if there were actually 14. The seven known children fit perfectly together and align with the parents' ages. James saw to the temple work for his six older siblings, leaving me to believe there were no other children in this family. James was enumerated in the 1851 census on March 31st on a farm in East Brent four miles from his family home where James worked as a servant. At that time, both of his parents were still alive. His father died in October of that year, and I have assumed James left England after his father's death.

[8]I am often amazed at the information I can find. This detail came from *Somerset Delineated.* Possibly James' birth raised the population to 137. For many years the parish records only had two or three entries.

[9]I am extremely fortunate to be able to use the biographies of James R. Millard and his wife Catherine Richards written by their daughter, my great-grandmother Cecelia Millard Grover, who described personal details.

Millard relatives who populated Biddisham and the surrounding towns. About the time his parents neared their sixties, his father contracted to place twelve-year-old James three miles away in the home of James Parsons, a cobbler in the larger village of Compton Bishop. Young James was apprenticed to his master and lived with his family, being loved and cared for by them.[10]

Christening of James Millard from a page of the Biddisham parish record. In addition, the priest recorded James' birth date. Although this information was included in James' personal records, it was fun to find. John Millard's occupation was shown as a labourer on this record and also on the christening records I could find for four of James siblings, three of whom were born in Winscombe where his mother Martha was born.

By 1851, twenty-four-year-old James had set aside his cobbler trade and was working as a farm servant to a prosperous land owner in East Brent, just a few miles from Biddisham and Compton Bishop. James became engaged to a young woman and desired to earn enough money for their marriage. After his father's recent death, the inheritance had passed to James oldest brother Joseph. Knowing of opportunities for laborers in Wales, James traveled forty miles north, across the Bristol Bay, where he began working in Merthyr Tydfil.

James found a close friend in Ebenezer Williams, who had joined the LDS Church two years earlier when the family with whom he was employed embraced the restored gospel. After serving a mission, Ebenezer returned to work for this family where he befriended James. This association brought James in contact with Samuel Savior[11], a native of Compton Bishop who had lived near James when he was apprenticed to Mr. Parsons.[12] Samuel had moved his young family to Wales where he had joined the LDS Church in 1848 and by 1852 was a presiding elder.[13] In January of

---

[10]Traditions of the times indicate James was likely apprenticed at age 12. The 1841 census shows 14-year-old James living with the Parsons family. I have assumed he was happy there because in 1902, James did the temple work for James Parsons. In fact, he did the temple work for many of the people who lived near the cobbler's shop based on the 1841 census.

[11]While I could find early Church records for many LDS branches in Merthry Tydfil, I could not find any branches in Somerset County, England. However, nineteen of the families emigrating to Utah with James on the *Jersey* were from Bristol, only 20 miles from Biddisham. I could find no indication that James knew of the LDS Church before he went to Wales, although it is possible. None of his family members ever joined the LDS Church. His daughter and biographer Cecelia did not mention that James knew of the LDS Church before he left for Wales.

[12]The 1841 census shows the Savior family living three homes from the Parson home where James lived.

[13]High Priest Quorum records from the Utah Davis Stake state that James was baptized and confirmed by Sam Savier in Glamorganshire, Wales. I obtained further information about Samuel from a DUP history, which briefly mentioned that Samuel was a bishop in Cardiff. Samuel was in Compton Bishop on the 1841 census, as

1852, President Savior baptized James, likely an emotional event since Samuel would have watched James grow up and certainly knew him well. With the zeal of a new convert, James returned to Biddisham to share the gospel message, but he and his message were rejected by his family and fiancé. He moved back to Merthyr Tydfil and worked for a year to earn enough money to emigrate to Utah, never seeing his family again.[14]

James Millard, born in Biddisham, was descended from grandparents born within a ten-mile radius. His father John Millard and grandfather James Millard were also born in Biddisham. James' paternal grandmother Martha Lovell was from Lympsham, a small hamlet with only 100 homes. His mother Martha Radford was born in Winscombe, as was her father James. Winscombe had a population of 300. James Millard's maternal grandmother Sarah Dunscombe was born in Congresbury, a larger town with 211 homes in 1800.

In February of 1853, James traveled one hundred and fifty miles north to Liverpool where he boarded the *Jersey* with 300 other passengers. Ebenezer traveled with him, his journey being paid for by his employer who also covered the expenses of two other family servants and in fact emigrated with them.[15] Nineteen of the families on board were from Bristol, less than twenty miles from James' hometown of Biddisham, however, more of the families were from Merthyr Tydfil.

They left Liverpool in February 1853 under the direction of George Halliday who with three other conference presidents were returning missionaries heading home to Utah with new converts. Prior to departing, the passengers were seen by a government health inspector, who found all well enough to travel. Concern was shown toward a very aged woman, but ultimately the inspector allowed her to travel. As the *Jersey* pulled away from the dock, the captain discovered a peddler who had stowed away with the intention of selling trinkets on board. The captain was not pleased, and after a physical altercation he sent the peddler and his companion to shore on a tug.

Traveling with the converts was the artist Frederick Piercy who had been hired by the conference

---

was James Millard, and Samuel was in St. Andrews Major, near Cardiff, working as a laborer on the 1851 census. Samuel emigrated to Utah in 1859, settling in Pleasant Grove.

[14]Cecelia Millard Grover wrote of his broken engagement. Many years later this woman penned a few words at the bottom of a letter sent by a friend, but Cecelia didn't include any details.

[15]The ship's manifest shows James' origin as Merthyr Tydfil, indicating he had lived there for some time.

presidents to sketch scenes of their ocean passage and trek across the plains for publication. Brother Piercy described the captain as, "a fussy old fellow in spectacles...tolerably good tempered." He described his fellow travelers by saying, "The steerage passengers, of whom there were three hundred, were composed one half of English and the other half of Welsh, causing a confusion of tongues quite amusing until you were personally interested in what was said. They, however, managed very well, and most heartily and lustily helped each other in all kinds of work where more than one pair of hands were necessary for its accomplishment."

Frederick described the seasickness which affected many as they reached the open ocean. "I could not help noticing...as the vessel began to pitch and roll, that the tin cans and provision boxes began to travel and dance about the cabin."

Married couples were bunked in the center of the ship with the single men at the bow, the bumpiest place to ride, and the single women at the stern. The passengers were divided into wards with a president and two counselors to watch over them. They were warned to be careful with fire, their sole source of light. All knew the dangers of a fire at sea, where the only place to flee was into the water.

The passengers were instructed in scrupulous cleanliness and the ship was fumigated with lime. On sunny days all ill passengers were brought to the deck where they could benefit from the warm air. Because of these precautions, the only death on board was of the old woman, who James said, "was nearly dead when she got on the boat."

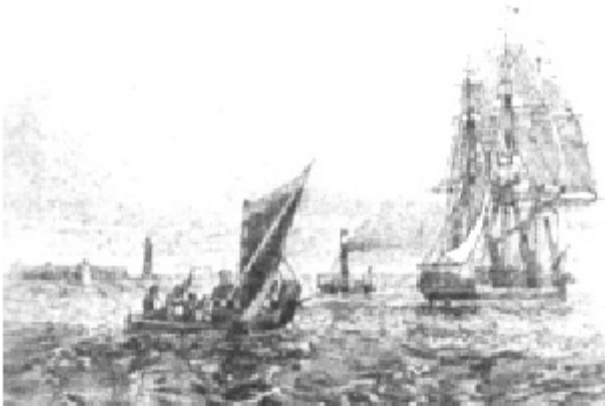
Frederick slept in one of two small cabins on the deck, each fitted with eight bunks. Eighteen single men between the ages of fourteen and thirty-four were onboard, and sixteen of them were housed here. Likely James and his friend Ebenezer were among this group. Frederick wrote, "I found, much to my satisfaction, that there were five or six pleasant fellows, of whom I already knew something." A resource such as these men to help the crew with moving anchors and other chores on deck, and to be available to assist the families was just one more factor which led to a smooth trip as this one would prove to be. In the midst of the voyage, Benjamin Blackwell, a forty-eight year-old bachelor from Merthyr Tydfil, and Bridget Davies, age forty-five, were united in marriage by Elder William Parry, a returning missionary. Accompanying Elder Parry home were his wife and three children.

Frederick wrote of majestic views of the setting and rising of the sun over the vastness of the ocean.[16] After five weeks at sea, all were anxious to see land. Many passengers stayed up late on the deck to be among the first to see Cape Cabron on the island of Hispanola, but all fell asleep. The favorable winds pushed them passed Cuba, and as they entered the Gulf of Mexico they watched for the pilot boat which would pull them into the mouth of the Mississippi River. Frederick recorded that the "crafty old captain" told port officials that the *Jersey* was lighter than it actually was. As a result, a steamboat pulled her ninety miles upriver to New Orleans, bypassing other ships who had been waiting three weeks to be moved north. This short journey

---

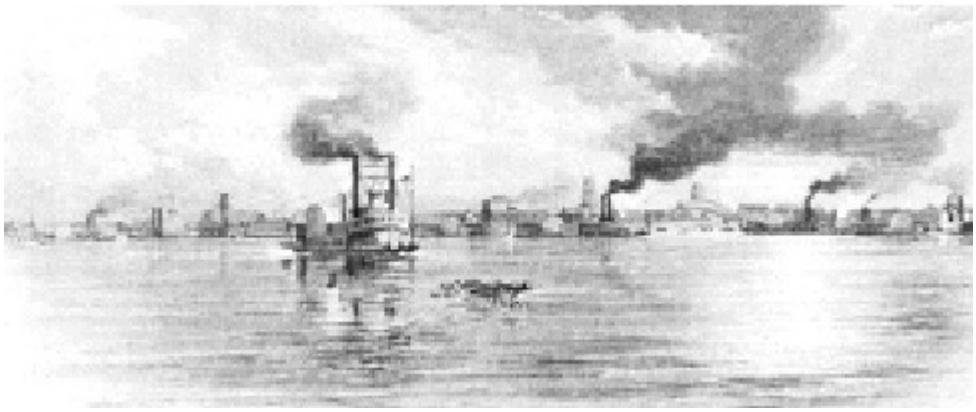
[16]I used Frederick Piercey's writings as I wrote this biography. I also used Cecelia's biography of her father. It is clear that Cecelia had a copy of Brother Piercey's book, which was published in 1855.

took four days. Once at the dock, the sailors onboard the *Jersey* enlisted the aid of the passengers to keep con men from boarding their ship. Quickly realizing the difficulty of this, the passengers worked together to keep all strangers from going below deck. The strangers insisted they had friends on board, giving common Irish names for companions they were seeking, such as Pat Murphy. The *Jersey* passengers were amused, as there were no Irish converts onboard, and the thieves reluctantly departed the ship.



Frederick Piercy sketched ships at sea as the *Jersey* left the Liverpool port. The Mersey Lighthouse can be seen in the background.

President George Halliday was delighted to meet Elder James Brown, the LDS Church agent with whom he had been corresponding in preparing these converts for their Atlantic passage. Elder Brown aided the passengers in disembarking and counseled them concerning their health and safety before they passed into the city to find their first fresh meal in weeks. The captain generously gave the remainder of the ship's provisions to the passengers to use on their trip to St. Louis.



James Millard and all the emigrants would have been on deck to see this view of New Orleans as they arrived at the massive port. The *Jersey* crossed the Atlantic in five weeks, arriving at the mouth of the Mississippi on March 22, 1853.

Elder Brown arranged passage for the converts on the luxurious river boat *John D. Simmonds* which had been built just a year earlier. She was a large vessel, almost the length of a football field, and one of only two three-decker steamships on the Mississippi. She was built in Cincinnati where she ran routes on the Ohio River to St. Louis and the Mississippi between St. Louis and New Orleans. Two upper cabins reached fore to stern, and seventy state rooms were leased to private passengers. The LDS converts paid $2.25 for steerage cabins below the deck. Children paid a reduced fare. Their seven-hundred-mile journey upstream to St. Louis took about two weeks.[17]

---

[17]The *John D. Simmonds*, was in service for about ten years. Her final years were spent in service transporting Confederate troops during the Civil War and then as a hospital boat. Ultimately her steerage deck was modified to carry cotton. She caught fire while on the river, but the captain moored next to another steam ship at the wharf in Memphis, allowing her passengers to escape before she burned.

The immigrants camped on this hill (left) at Keokuk across the Mississippi from Nauvoo.

In St. Louis the passengers were met by Isaac C. Haight, a well-respected church agent and early New York convert. Brother Haight arranged transportation for the immigrants to travel farther upriver to Keokuk on the west bank across the Mississippi from old Nauvoo, which had been abandoned by the Mormons seven years earlier. They arrived with two months to prepare for their overland journey.

The artist Frederick Piercy crossed the river to meet Emma Smith. There, he sketched the prophet's mother Lucy, who in her 70s had been too frail to undertake a plains crossing and had remained in Nauvoo in Emma's care. The portrait Frederick drew is often used today. He also sketched the remains of the Nauvoo Temple and visited Carthage Jail where Joseph Smith and his brother Hyrum were martyred nine years earlier. Frederick then returned to St. Louis and traveled west by steamboat to Winter Quarters via the Missouri River. He crossed the plains with the Miller and Cooley company which left Winter Quarters on June 9th.

This portrait of the prophet's mother, Lucy Mack Smith, was sketched by Frederick Piercy.

Brother Piercy and likely other immigrants visited Nauvoo and saw the Carthage jail where Joseph Smith was martyred.

Frederick Piercy drew this well-known sketch of the remains of the Nauvoo Temple in 1853.

In the meantime, James was three hundred miles behind Frederick Piercy, having remained in Keokuk with shipmates and other arriving immigrants. Opportunities to hire

out for pay were plentiful in the area, and many earned money which they used for supplies. The church agents had been able to acquire wagons, but there had been difficulty in obtaining the oxen. Some of the emigrants chose to return to St. Louis and cross the plains the following spring, but James remained with the main body and left Keokuk on June 11th, beginning his trek across what is now Iowa. His good friend Ebenezer, with his employer and the other servants, had left the previous week with the Claudius V. Spencer Company, one of eleven large companies to travel west that year. James' company of four hundred immigrants traveled with fifty wagons under the direction a nephew of Brigham young, twenty-five year-old Joseph W. Young, who was returning from his mission.. Many of his fellow travelers had been with him on the *Jersey*, but there were quite a few who had crossed the Atlantic that spring on the *Golconda*.

Captain Young was among the thousands of saints who made the first trek to Utah in 1847 after spending a cold winter in Winter Quarters. During his mission he had married a young British convert, Mary Ann Pugh. The newlyweds and her family crossed the Atlantic on the ship *Elvira Owen* with several returning elders.[18] Joseph called Mary Ann's father Henry to be the company clerk. Mary Ann had been ill during the voyage and Henry recorded that she was suffering from tuberculosis. Mary Morris, a young bride who had traveled with her husband and his family on the *Jersey* wrote, "At Montrose we met for the first time our future beloved and highly esteemed captain Joseph W. Young, son of Lorenzo Dow Young and nephew of Pres. Brigham Young. He was a man of medium height, medium complexion, manner grave and unassuming. He had a beautiful wife with him, but she was an invalid, which perhaps accounted for his grave demeanor. Before we started he gave us this advice: 'Contend with no one, pray for those who are set over you and they will prove a blessing unto you.' He was a young man when he said that, but in the fifty years which have elapsed since then, I have proved his words to be true."

Sister Morris wrote, "When we had been some time on the plains he called us together to talk to us as a leader must talk to those who are under his guidance. Amongst other things he said was, 'A man who talks about doing 'his share of the work' should be fed with a teaspoon and sleep with his mother.' Once or twice I caught a glimpse of his beautiful wife as I passed their covered wagon. We had one wagon and one tent to ten persons. Our ration, or allowance of provisions, was one pound of flour and a portion of bacon each day, but we were at liberty to provide any extras we could afford."

Traveling with James was the twenty-year-old English convert John Vorley Adams who had crossed the Atlantic that year on the *Elvira Owen* with the Pugh family. John kept a detailed journal during their trek. He wrote that crossing Iowa took four weeks, and they arrived in Kanesville at the Missouri River on July 4th, a trip of three hundred miles. They rested and restocked at Council Bluffs. Moving their wagons across the Missouri River took two full days. Their company headed west for Salt Lake City the next week.

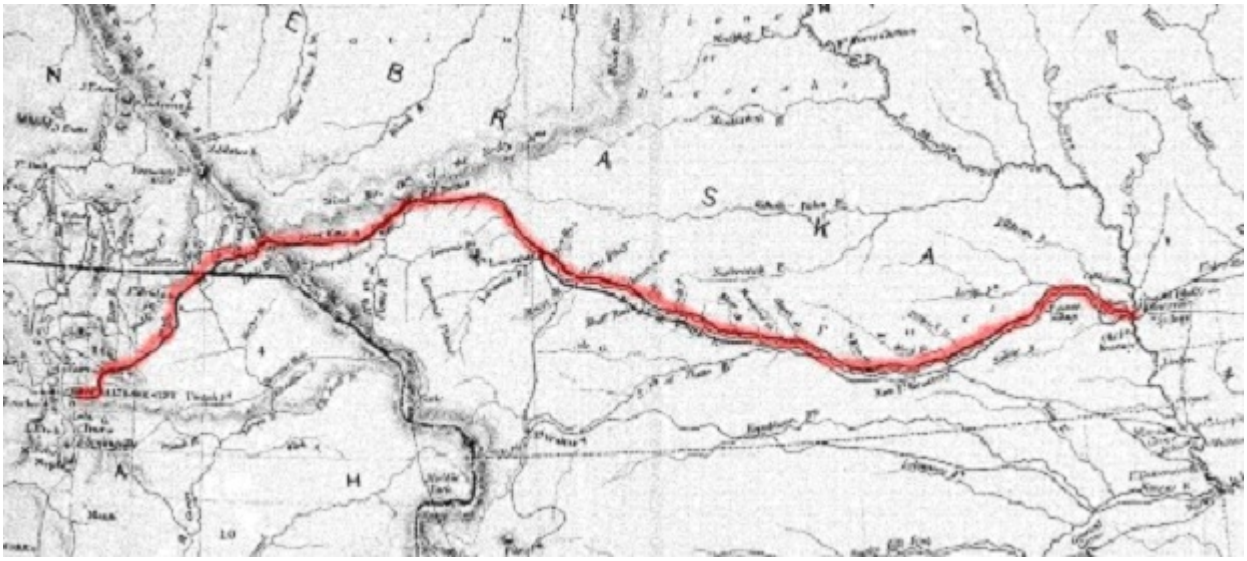
---

[18] A few years later Joseph was called to serve a mission in Scandinavia, at which time he crossed the plains heading out and again returning in 1858. In 1859, 1860 and 1864 he worked as a freighter on the plains, often inviting Church leaders and returning missionaries to travel with his trains for protection. By the time of his premature death in 1873 at the age of 45, Joseph had two surviving wives and 18 children.

Henry Pugh, the company clerk, kept notes of their trek, and he mentioned that they found six head of cattle, four of whom were still yoked. They kept them with their company's cattle, and a few days later men from Jacob Gates' Company, which had left about the same time they had, claimed the cattle, explaining they had been lost while crossing the Missouri.

Frederick Piercy traveled by steamboat to Winter Quarters where he sketched this ferry across the Missouri River. James Millard arrived at this place about six weeks later after having trekked three hundred miles across Iowa.

They traveled without incident for two weeks until they encountered a Pawnee village. Several hundred natives armed with axes and arrows stood before the teams and demanded provisions. Each person was forced to contribute a little from their meager stores before the company was allowed to pass.



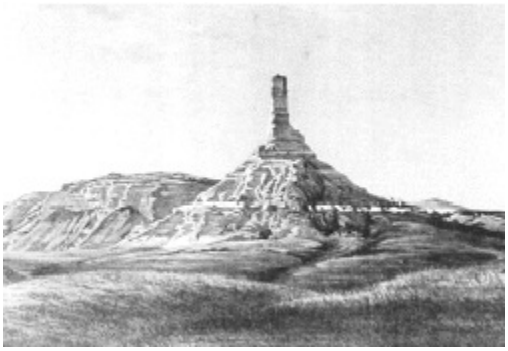
Frederick Piercy mapped his route from Winter Quarters to Salt Lake City, a trip of a thousand miles. James Millard began his trek at Keokuk, three hundred miles east of Winter Quarters. The pioneers followed the Platte River west, crossing it numerous times during their journey. The river led them north to Devil's Gate in what is now Wyoming. After crossing the Continental Divide through the South Pass, they dropped into the Great Basin.

The next week they camped at Loup Fork where they had to wait a few days for the river level to subside so they could safely cross by ferry. At the end of the week on July 30th, they encountered twenty-seven elders from Utah heading east for European missions.

Church agent Isaac Haight traveled west to Utah during this summer, camping with the various wagon trains en route. With him was Levi Stewart, a successful merchant in Utah who had a

wagon of freight. They spent a few days with Joseph Young's company and determined that the strain of leading a company of immigrants and caring for a sick wife was too much of a burden for the captain. They called a meeting of the entire company where returning elder William Parry was sustained to act as the captain under the direction of Joseph Young. Others were put in leadership positions and the company was re-organized into groups of tens and fifties. After hymns and prayers, Henry wrote, "the saints retired to their tents rejoicing in the blessings of the Spirit of God."

A few days later newlywed Bridget Davies Blackwell, who had been sick for two weeks, died, leaving a grieving husband of just three months.



On August 22nd, seven weeks before reaching Salt Lake City, James Millard passed Nebraska's Chimney Rock.

As these pioneers crossed the plains of Nebraska, they encountered numerous thunderstorms and severe rain. On several occasions the winds blew their tents down, leaving the campers drenched. An early August storm was so severe that the camp was delayed a day while their clothing and bedding dried. To their good fortune, Captain Young killed a buffalo, providing a warm meal for everyone that night.

The very next day their train camped for the night at the foot of a tall bluff at Skunk Creek along the North Platte River. A buffalo being chased by a wolf raced down the bluff and into their camp. Upon approaching the wagons, the wolf stopped and ran back up the bluff, but the buffalo ran among the cattle belonging to the camp. It was killed by the pioneers, providing another hearty meal. Brother Adams added that in addition to food, the herds of bison provided chips which the pioneers used for fuel along the Platte River where timber was scarce.

Frederick Piercy sketched these pioneers chasing bison.

The company encountered many difficulties along the way, including broken wagon axles, lost cattle, difficulties with the Native Americans, sickness, several deaths, and weather. Some weeks they traveled less than seventy miles, but in a good week they could cover ninety or more. Mary Morris wrote, "The night we camped on the banks of this river, the watchman, in telling the hour, would add, "Mosquitoes tiresome." But they were more than tiresome; it seemed to me that they would devour us."

Traveling with the company with Ann Wilkey, newly married and far along in her pregnancy with her first baby. She wrote of the fears posed by the Native Americans. "Looking ahead we saw

what we thought was a large band of Indians. The women and children climbed into the wagons and the men went in head with their weapons. As we came closer to them, they proved to be a band of prairie dogs on a hill sunning themselves. They looked a great deal better to us than if they had been a band of Indians."

James had brought his shoemaker's kit of tools and a small wooden bench with him. This proved to be very valuable, as in the evenings as they camped, he would open his kit and repair shoes or harnesses. As he worked, he sang in time to the pounding of his hammer, and those in the company sang with him. They always began with *Come, Come Ye Saints*, a beloved hymn written by William Clayton seven years earlier after the Saints evacuated Nauvoo. As James finished his work for the night, the company joined him in singing, *Arise, My Soul, Arise* in time with his hammer. This hymn was written by Charles Wesley, who wrote many wonderful hymns of Jesus Christ, such as, *Christ the Lord Is Risen Today*, and *Rejoice, the Lord is King.*

Arise, My Soul, Arise

Arise My soul, arise; Shake off thy guilty fears;
The bleeding sacrifice In my behalf appears.
Before the Throne my surety stands,
My name is written on his hands.

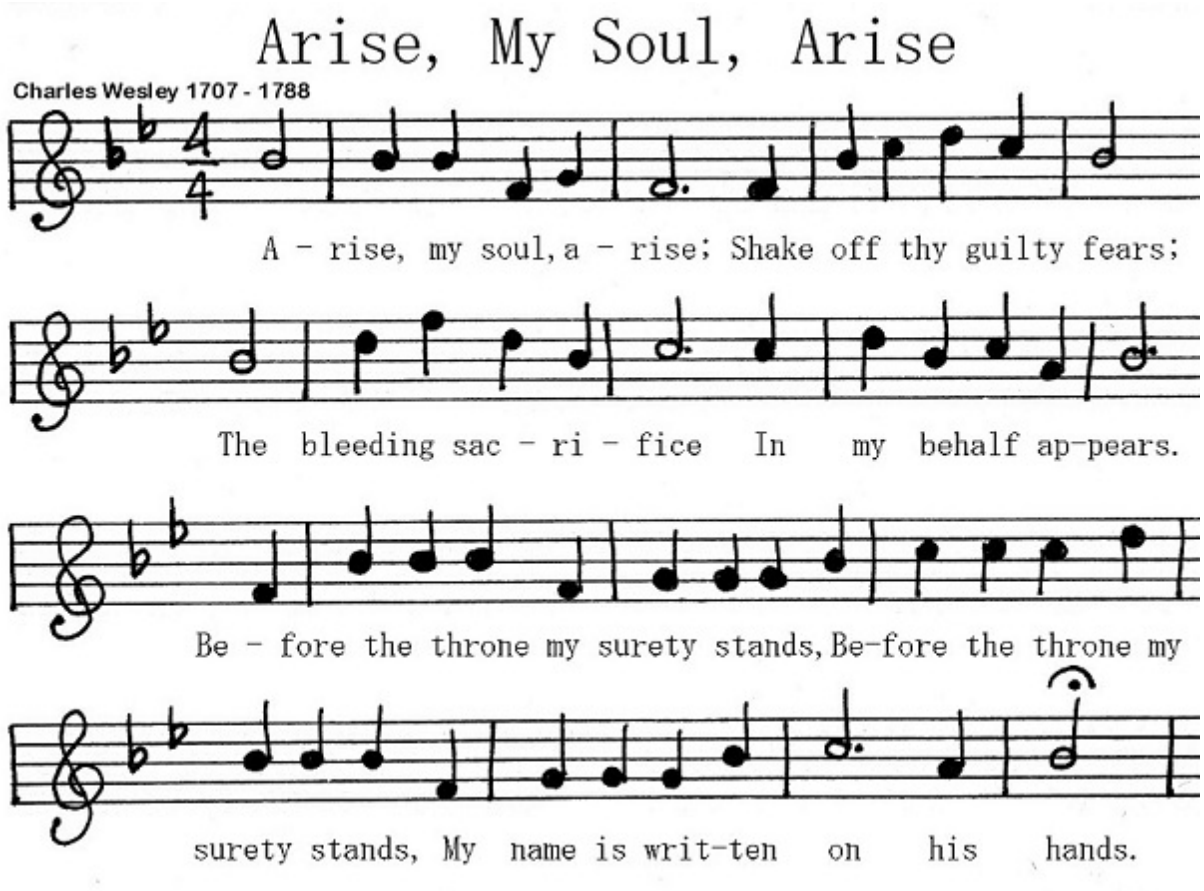
He ever lives above, For me to intercede;
His all redeeming love, His precious blood, to plead'
His blood atoned for all our race,
And sprinkles now the throne of grace.

Five bleeding wounds he bears, Received on Calvary;
They pour effectual prayers; They strongly plead for me:
"Forgive him, O forgive," they cry,
"Nor let that ransomed sinner die!"

The Father hears him pray. His dear anointed One;
He cannot turn away The presence of his Son:
His spirit answers to the blood,
And tells me I am born of God.

My God is reconciled; His pardoning voice I hear;
He owns me for his child; I can no longer fear:
With confidence I now draw nigh,
And, "Father, Abba, Father," cry.

James' daughter Cecelia later recalled, "If ever Father had occasion to use that kit of tools, he would always sing those two songs." While the music was enjoyable to sing in time with the

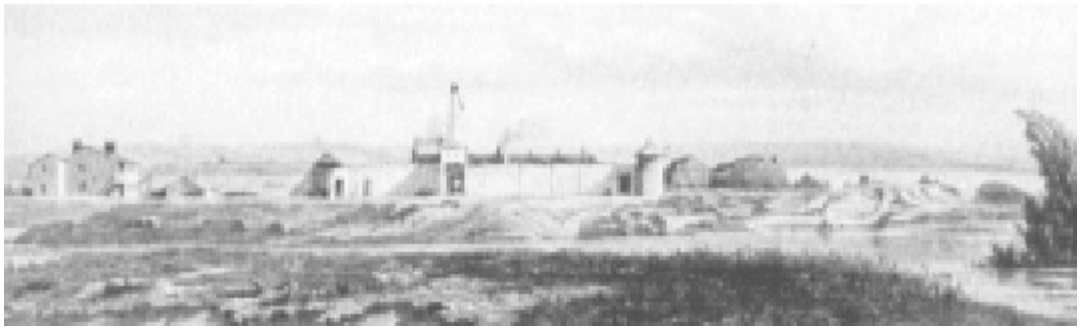


gentle beat of a shoemaker's hammer, the words certainly reflect James' testimony and faith in the atonement of Jesus Christ.

Sister Morris wrote, "Our bread we mixed with a piece of light dough or leaven, but often by the time we reached the camping ground, especially in warm weather, it was sour, or in cold weather not sufficiently raised and then we had heavy bread. Sometimes, however, it was just right and then we had excellent bread. While our extras lasted our rations were abundant, but when they were gone they were insufficient. Father Morris would not only walk all the way, but carried a double-barrel shotgun, with which he often shot rabbits or prairie chickens. One evening, when our food was scanty, I asked [my mother-in-law] where she had got the pepper from. She replied that there was no pepper. (I doubt if there was any in the camp.) Yet it certainly seemed to me that I could taste pepper in our rabbit supper. One day when it was still colder and our provisions less than ever, our commissary, Bro. William Parry, gave us some bread which certainly seemed to have sugar in it, when perhaps there was none in camp."

Samuel Claridge, also traveling with James, wrote that when they reached Fort Laramie on August 26th, eight hundred miles from Keokuk, the cattle began to tire. The pioneers tried to lighten the wagon loads as much as possible by discarding items they thought they could live without. These were likely difficult decisions, because many had carried these possessions since leaving England. At this point Henry Pugh wrote, "Arrived at the fjord opposite Fort Laramie at

6 P.M. All seemed to rejoice at the sight of a few houses and that we have thus far been so highly favored on our journey, it is six weeks this day since we crossed the Missouri. After resting and herding the cattle, the songs of Zion were heard ringing thro' the camp." The next day they built a forge and the camp blacksmith repaired some of the wagons.

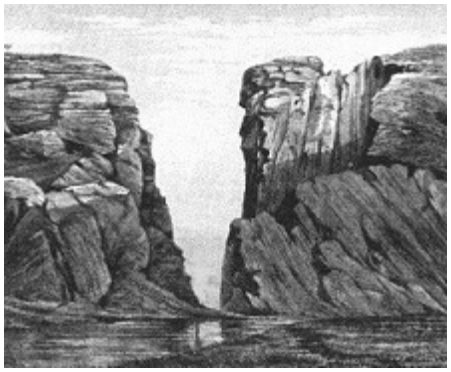


Fort Laramie was a significant milestone for the pioneers, a place where they could get a few supplies and know they were less than five hundred miles from Salt Lake City.

In addition to making sketches, Frederick Piercy wrote guidelines to immigrants, advising them on the necessary care of the oxen. "Be merciful to the poor animals, and if you can make them work easy, by any contrivance, do so by all means....It is impossible to take too much care of the cattle; in fact it is more essential that the emigrants' animals should be healthy and strong than the emigrants themselves."

He described the difficulties when the converts were so inexperienced with driving teams. He recounted that his captain, Daniel Miller, "was here and there and everywhere, giving untrained teams and teamsters in training many practical illustrations of the art. 'Geeing' and 'hawing' were most forcibly taught and of course learned in proportion to the ability of the pupil....The consequence is that whenever a piece of rough or difficult road is encountered, the shouts and cries of 'geeing' and 'hawing' and the cracking of the whips are most terrific. In a large company, voices of all kinds and modulations mix up in the most curious matter."

Mules were apparently treated more harshly. Frederick acknowledged that "wisdom was gained by experience" and shared an account of an incident when he came upon two mules who had strayed from the wagon train. "When I arrived at the spot, I found them in the hands of [two young men] evidently unmanageable, but then they found me at the end of the lariat they submitted quietly enough. [Captain] Miller early taught me that the only way to manage a mule was to administer a dose of strangulation, the consequence was they acknowledged my authority, and I harnessed them immediately."



Devil's Gate in Wyoming is a difficult, high pass which the pioneers crossed before turning south.

Brother Adams described difficult parts of the journey in his journal. "The roughness of the road and the many singular places through which we passed, caused me to think that the men who first traveled the road were very enterprizing characters. We traveled on through rough and smooth until we arrived at Devil's Gate, which is a river running through a

mountain four thousand feet high. I ascended a mountain a little to the west of Devil's Gate, which was still higher, on the summit of which was a pond of water. I took a view of the surrounding country, while I was up there I felt to exclaim, 'America, thou land of wonders, with lofty mountains extending as far as the eye can penetrate,' I then descended and returned to camp considerably fatigued."

At this landmark, the company met Charles Decker and others who had traveled from Salt Lake City, presumably to check on the progress of the wagon trains. The company encountered their first snow on September 17th as they left Devil's Gate. By this time Captain Young's wife Mary Ann was gravely ill. Invited to travel with Brother Decker and his fast moving group, Joseph and his wife Mary left the wagon train in order to reach Salt Lake City before her death. Her parents and siblings bid her a solemn farewell knowing they would never see her again, "this side of the vale," as Henry wrote. Captain Parry now led the company under his own direction.

Within a few days some of the men in the company became disgruntled with the difficult conditions. They accused Captain Parry of misappropriating the bacon and threatened to shoot him. Other members of the company were able to calm the situation and a council was held where it was determined that the bacon supplies had, "held out as well as could be expected." The mutinous men were censured, and the council voted unanimously that Captain Parry be supported.

The following week, as the company crossed the Green River in Wyoming, they learned that Mary Ann Young had only lived two days after leaving the company. Joseph Young had continued on to Salt Lake City to meet his brother William and his brother-in-law, Guernsey Brown. The three men then returned to the wagon train on September 30th to assist with the remainder of their journey and were joyfully received. The train continued on for a few days until they reached Echo Canyon. Because of the loss of so many cattle and difficulties with the wagons, Captain Young left his brother William in charge of the wagon train and he and Guernsey hurried to the valley to obtain help for the wagon train before they passed through the canyon.

Late in the night of October 1st, Ann Wilkey gave birth to a daughter. She wrote, "there was not a spoonful of anything in the camp." The next day men from the valley brought flour sent from Brigham Young. Coming from the valley to greet the company was Bishop Joseph Harker seeking to learn the welfare of his mother-in-law, seventy-three year-old Sarah Smith, who had made the entire journey with the wagon train that summer and lived twelve more years.

The train made its way south along the Weber River and by October 7th they were heading toward Emigration Canyon when they were met by Captain Young and his cousin, Joseph A. Young, who brought twenty-four yoke of cattle.

On Monday, October 10th, the company proceeded through the canyon, working their way slowly but carefully. Mary Morris wrote that the pioneers, "had previously arranged our attire, as best we could, after such a long journey, in expectation of meeting with our friends, as many of the Saints came to greet the companies as they arrived." They came upon the Livingston and Kinkead Freight Train which completely blocked the road. Not wishing to become entangled with

them, and full of energy knowing their journey would end that day if they made it to the valley, they built a new road and within a few hours had arrived at the base of the canyon. There they were met by Isaac C. Haight and his brother Hector.

Within an hour, Henry Pugh wrote, "and to the joy of all we came in sight of the city where we arrived at 5 o'clock p.m. and encamped on Union Square in peace and security."

Sister Morris wryly commented that the first thing she noticed was how clean all the people were who came to meet them. The next morning they were welcomed by President Brigham Young, who "spoke with power and a manifestation of the Holy Ghost, teaching the Saints that which was essential to their future destiny."

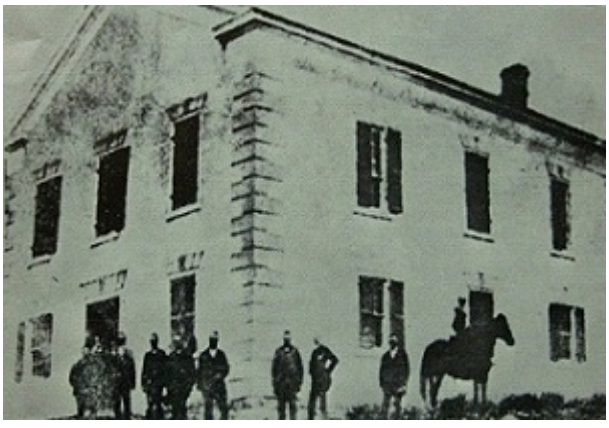
James Settles in Farmington

James Millard chose to settle in Farmington, seventeen miles north of Salt Lake City, where he learned there were no shoemakers.[19] There he began work on a rock home at the base of the foothills but still near the center of town.

Frederick Piercy sketched this view of Salt Lake City, looking south, after his arrival in 1853. This is the view of Salt Lake City James saw one month later.

A rare photo of the rock home James Millard built in Farmington, courtesy of Mary Ellen Smoot.

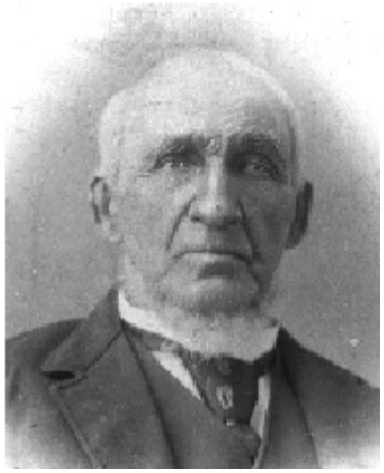
Farmington was one of the earliest settlements in the valley. The pioneers of 1847 had let their cattle graze on this bountiful land just east of the massive Great Salt Lake during their first winter. Rivers flowing from the surrounding mountains brought plentiful fresh water to the area. The thriving community had several businesses, a post master who ran the post office from his home, and a courthouse under construction.



The Davis County courthouse was nearly completed when James arrived in Farmington in 1853.

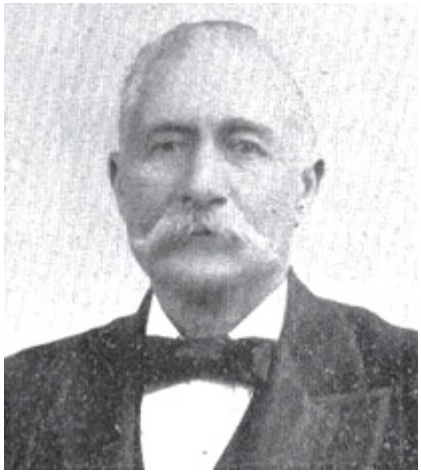
[19] A list of early shoemakers in Farmington names John Millard and Albert Hess. Albert was the son of John W. Hess, bishop of the Millard family for many years. Albert was born in 1861 and was listed as a shoemaker on the 1880 census. It is likely that he was trained by James Millard.

When James arrived in Farmington, he found thirty-six adobe homes and a similar number of log houses covered with pine shingles. He soon became well-acquainted with the earlier settlers. Joseph Lee Robinson was the first bishop in Farmington and surely welcomed James into the ward. His oldest son Oliver married not long after James arrived.

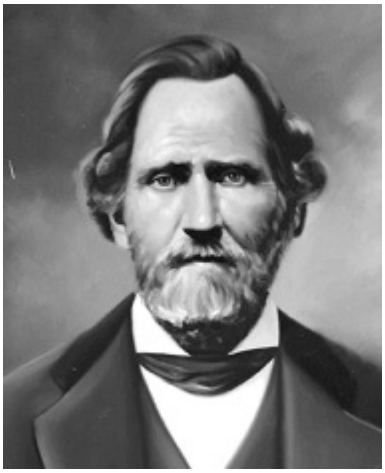


Joseph Lee Robinson joined the LDS Church in 1836 and was the first bishop in Farmington. His grandson Loren married James Millard's daughter Mary.

Hector C. Haight, who with his brother Isaac C. Haight had met his company in the canyon, was a polygamist with two wives. He had crossed the plains in 1847 and in addition to farming, he operated a hotel in Farmington. His older sons helped him in his business endeavors and his oldest son Horton married not long after James arrived in Farmington.



Horton D. Haight, born in 1832, belonged to a large family which had embraced the gospel early in its restoration. His uncle Isaac was the church agent who met James in St. Louis. Horton's daughter would later marry James Millard's oldest son.



Thomas Grover, faithful pioneer and bodyguard to Joseph Smith, settled in Farmington before James Millard's arrival. His son Walter married James' daughter Cecelia.

Thomas Grover had helped settle Farmington with the early pioneers, but he had returned to Winter Quarters for two years to acquire cattle to build up the local stock. He returned to Farmington about the same time James Millard arrived and was a close neighbor to him. Brother Grover had several wives and numerous children. By 1857 he had taken two more young wives with whom he had large families.

Lot Smith, heroic captain of the Utah War, was a good friend to the Millard family.

Other families who would later become well-known for their faithfulness included the family of Lot Smith, a young polygamist who would become a good friend to James and his family. Another Smith family, although unrelated, was the large family of Thomas Sasson Smith, a convert from New York.

Aurelia and Thomas Rogers, newly married with a small family, had also settled in Farmington. John W. Hess, an early convert from Pennsylvania, had served in the Mormon Battalion and lived

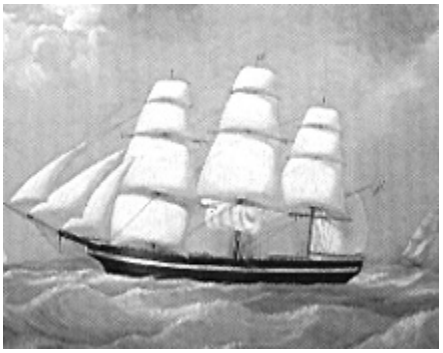
in Farmington with four wives. The next year he would be called to replace Joseph Robinson as bishop of Farmington. Truman and Ortentia Leonard were also early Farmington settlers.[20] His friend Ebenezer settled in Kaysville, five miles north of Farmington where he soon married and raised a large family.

Frederick Piercy had arrived in Utah a month before James, but he soon returned to England to have his sketches made into high-quality steel engravings. His book was published in 1855. Sadly, in 1857, due to problems with the book publication, Frederick became disenchanted with the LDS Church and he never rejoined the Saints in Utah.

William Richards Leaves Wales with His Daughters Catherine and Cecelia

As James settled in Farmington, William Richards was making preparations to emigrate from Wales with his daughters. By this time his son William Howell had returned from his mission. He had married and was living in Swansea, a port city thirty miles north. Thomas and Morgan were gainfully employed and all three brothers intended to travel to Utah later, as did their cousin. William sold his home and all of its belongings except for a black walnut dining room table and chairs which his wife Alice had loved. He felt he could not part with this furniture and he determined to take it across the ocean and all the way to Utah.

In January of 1854, William and his daughters Catherine and Cecelia traveled to Liverpool with the table and a few of their earthly possessions. On the 30th they boarded the *Golconga*, a large sailing ship captained by George Kerr. The Golconda carried three hundred LDS converts to New Orleans the previous year. They waited a week for all the passengers to board and the ship to be stocked with provisions. They left the Liverpool port on February 4th. That year the *Golconda* was the first of nine ships to leave Europe and the British Isles with Mormon emigrants. Among the four hundred and sixty-four passengers on the Golconda were several returning elders, many of whom had served as conference and branch presidents in Wales.



William Richards and his daughters Catherine and Cecelia left Wales on the *Golconda* in early 1854.

Leading this company of Saints was Elder Dorr Purdy Curtis who was completing a three year mission in Great Britain. Waiting for him in Utah was a wife and young son. A daughter had died while he served his mission.

William Samuel Phillips served as a counselor to President Cutis. He had joined the LDS Church in his native Wales in 1843. At the end of his mission he was emigrating to Utah with his wife and three children. Also serving as counselor was Thomas Squires who had recently served as a conference president. He had joined the Church in 1841 in his native England and was emigrating with his wife Mary and six children.

---

[20]The 1860 census shows that all these families lived within a few blocks of each other.

On the day of their departure, the presidency organized the Golconda Emigrating Conference and then divided the conference into seven branches. The presidency met with each branch five times a week on their voyage. President Curtis wrote that during their meetings they were richly blessed of the Spirit, and all, "rejoiced exceedingly...that they lived in this day and age of the world when the God of Israel had set his hand the second time to redeem his people and gather them from the uttermost parts of the earth, to establish his kingdom, no more to be thrown down."

John J. Davies, a Welsh convert emigrating with his wife and her parents, wrote that he was one of several men who organized themselves into a brass band which played for many occasions. A choir was also organized, as was a small stringed orchestra which played for dances. Brother Davis wrote that Elder Curtis was a good president who appointed teachers to look after the saints. He said the journey was very pleasant except for one storm which lasted an entire afternoon. The waves were as big as mountains, but the ship's crew handled the situation well and that night the passengers rejoiced as the storm subsided.

Two weddings were held at sea, and the passengers enjoyed watching the crew share their traditions. In each case the bride was tied to a chair and then hoisted up the mast. Upon reaching the top, she waved her handkerchief to those watching below. The groom was also placed in a chair and then carried around the ship by four bachelors. Everyone seemed to enjoy these festivities, as well as other amusements during their six week journey. Only one death occurred onboard, that of an infant who died from an infection.

At the end of their voyage, President Curtis wrote, "The pleasantness of the voyage, the love and union amongst the Saints in general, the unremitting attention and kind regard paid us by our worthy captain, Captain Kerr, all combined to make our voyage across the great Atlantic what may indeed by very properly called, a pleasure trip." He added that the elders on board had taught the gospel to the ship's steward and many of the crew who then asked for baptism. Upon arriving in New Orleans, they were dismayed to see unscrupulous men attempt to get on board and rob the emigrants. Fortunately, police and church agents warned and did their best to protect the passengers and no harm was done.

President Curtis remained in New Orleans for several weeks to act as the Church immigration agent, assisting LDS immigrants as they arrived from Europe. He joined the last group in traveling up the Mississippi River to Missouri, where he embarked on his trek across the plains. Upon his return to Utah, he took a second wife.

Brother Davies wrote about their trip up the Mississippi River on the *John D. Simmonds*, the same vessel which had carried James Millard the previous year. "The steamboat a puffing and snorting and pushing hard against the stream, but oh, what a dirty water for us to use. We dip it up for to settle it but don't get much better. Never mind, we will do the best we can with it. I must drink it, anyhow, because I am very thirsty. And what a rackety noise, it makes me shudder. The captain a shouting and the water a splashing and the band a playing and some of us singing and some of the sisters a washing and the babes a crying. And the sailors a talking and many of them a smoking. And all of us trying to do something and the boat a tugging and snorting. When

traveling up the Missouri River also the Mississippi indeed it was a great sight to us to see such a forest of timber and land. What a wonderful stream this is going in such a force taking down some very large logs. They sometimes strike the boat with tremendous blows but we got through all right."

They arrived in St. Louis on April 10th where they stayed two weeks. Brother Davies was dismayed at how dirty the city was. He was also greatly saddened to see how poorly the black slaves were treated.

Tragically, many of the passengers were struck with cholera en route to St. Louis and ten immigrants died, including Elder Squires' wife and two of his children. Brother Davies wrote about his own grief when he buried his in-laws, but a few weeks later his wife gave birth to their first child.

Once in St. Louis, William Empey, the Church agent there, arranged for comfortable houses for the passengers, where they waited five weeks as other passengers arrived from Europe. Joseph and Jane Hadfield were two of these passengers and had married only a month before boarding the *Golconda*. Jane and Catherine Richards, close in age, began a friendship which lasted decades. Jane was soon expecting her first baby, and Catherine did her best to care for Jane, a pattern which continued throughout their relationship.

At some point along this part of her travels, Cecelia became disenchanted with her journey. She met a British soldier and fell in love and he took her to New York where they married. William and Catherine never saw her again.[21]

At the end of April, Church agents chartered a steamship and moved the passengers four hundred miles west to Kansas City, Missouri. At the Westport outfitting station in Jackson County, where the Mormons had been so severely persecuted just fifteen years earlier, they began their preparations to cross the plains.

William had enough funds to buy several oxen but couldn't obtain as many as he needed, so he bought cows to fill out the teams. It was at this point that William looked at the thousand mile journey in front of him and realized his dining room table was too big and heavy for the oxen to move across the plains. These British passengers had generally been dismayed at the poor behavior of many of the people in St. Louis and now felt the same about the Missourians who had a long history of animosity against the Mormons. It seemed to William that there were numerous people who would stoop to any behavior to fraudulently obtain goods from the immigrants. William Richards gave the chairs away, but he had no desire for his wife's beloved table to fall

---

[21]In writing her mother's biography, Cecelia Millard Grover inserted this sentence in context with the Utah War, "My mother's sister, Cecelia Richards, had married an officer in the English Army and went to New York to live where they raised a large family. My mother never met her again." However, while Cecelia Millard was listed on the *Golconda's* manifest, she was not shown in the list of pioneers with Daniel Garn's company. It is easier to believe she met a British officer in New Orleans or St. Louis than in Salt Lake City, so that is what I have assumed. I was unable to learn any more about her. In 1875 Catherine's daughter Alice performed the proxy baptism for her aunt Cecelia in the Endowment House. She wrote, "Nov 1860" as her death.

into the hands of men for whom he held in such low esteem. One night William and Catherine and a few of their friends, including the Hadfields, left the camp and quietly buried the table.

The immigrants remained in Westport for three months while waiting for later emigrants to arrive. Cholera was still taking a toll, and the emigrants frequently moved their camp to find grounds which they hoped would be healthier. By 1854, Westport was along the farthest reach of the United States and was used as a shipping destination where goods were moved overland to Santa Fe, New Mexico.

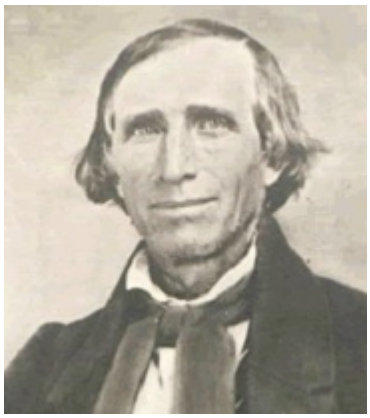
In 1854, Catherine Richards and her father William traveled up the Mississippi River as far as St. Louis. Church agents moved the immigrants via steamboat 250 miles west along the Missouri River to the Westport outfitting station, ten miles from Independence in Jackson County where the Mormons were severely persecuted fifteen years earlier. From Westport, Catherine and William traveled 1000 miles west in a wagon train to Salt Lake City.

The close proximity of Westport to Kansas City and Fort Leavenworth should have made it easier to obtain oxen and wagons than pioneers in the earlier outfitting stations. However, that year many people in the eastern states chose to trek to California. As a result, the price of wagons and cattle drastically increased over previous years. The difficulty in obtaining supplies forced some of the wagon trains to leave a few weeks later than desired. About fifteen wagon trains left Westport that season with thirty-five hundred Mormons. Some were small with just a few families, but six trains had hundreds of converts. Apostles Orson Pratt and Ezra T. Benson, great-grandfather to the 20th century president of the Church by the same name, led a company, and George Halliday traveled in their company.

Cholera became deadly that summer, and some trains were hit particularly hard as they left Missouri. Joseph Hadfield contracted cholera and nearly died, but he was healed through a priesthood blessing. However, over two hundred Saints died from cholera during this immigration season. In one wagon train, the men were so sick that the women rolled the bodies into blankets and buried them without coffins. As the trains left Missouri, the cholera diminished and most companies had few problems after that. Church agent William Empey led one of the last

trains that summer. Also leading late-leaving trains were Dorr P. Curtis and Robert L. Campbell. Their trains left in mid-July, arriving in Salt Lake at the end of October. Ira Eldredge traveled with the Apostles Pratt and Benson. He had completed a mission where he served as the branch president over the Saints still in St. Louis.

William and Catherine Richards joined the Daniel Garn Company which left Westport in early July, barely two weeks ahead of the Empey and Campbell trains. Captain Garn had completed a mission in the British Isles earlier that year and had sailed back to the United States on the *Windermere*. This ship had left Liverpool three weeks after the *Golconda* and carried almost five hundred LDS converts.



Returning elder Daniel Garn led the 1854 company with which William and Catherine Richards crossed the plains.

Elder Garn was president of the ship company and presided over the marriage of four couples during his voyage. Age fifty-one, he had ten children by his first wife who had died as his family entered the Salt Lake Valley in 1846. While he had remarried, his second wife had not borne any children. A faithful and diligent convert, he would later take two plural wives and have twelve more children.

John J. Davies, who had accompanied the Richards family on the *Golconda*, was also in the Garns Company. He wrote about the difficulties the British immigrants had in learning how to handle cattle and described it as nothing less than a circus. Captain Garns taught them how to use a whip and when to say, "gee" and "haw," and Brother Davies wryly stated that after only five hundred miles they could drive an ox team as well as anyone. He wrote a poem about this:

> In memory of our driving
> Indeed we had a verry tuff time.
> The first few days we drove our teams
> The Captain he did laugh some times
> At us driving yes on the Plains.

Also traveling in the Daniel Garn Company was the family of Elizabeth MacDonald. She described the British drivers who had no experience with cattle, but she also mentioned the inexperience of the oxen, who didn't know what was expected of them. "The oxen were not at all particular to keep to the road, for in the first of our experience with them, they several times ran away and upset the wagon. Daily practice, however, brought driver and cattle to better understand each other, and our wild team became so docile that they could come to us at our bidding. They would eat bread and bacon out of my hand, and they became so domesticated that I became quite attached to them." Catherine Richards was grateful for their cows because they produced milk during most of their journey. They put the cream in tight containers and hung them from the wagon. The jostling during the day was enough motion to churn the cream into butter. They also enjoyed buttermilk, too.

Watkin Rees, another member of the Garns company, mentioned that, "the start we made was anything but elegant." As they left Westport, some of the oxen ran, pulling their wagons and the occupants behind them. "There was an aged sister riding in one of those wagons and considerable anxiety was felt for her, but she was not hurt."

Captain Garns had divided his company into small groups of ten with each group having responsibility for a wagon. Brother Rees wrote, "This driving oxen was a new business to most of us emigrants, many of us having never seen a pair of oxen yoked together before we came to America....One lady looking at a bunch of oxen asked how they milked them cows, they [being] different to the cows she had seen milked . . .We had to learn as well as the cattle."

Brother Davies mentioned the bison on the plains, which they watched cross ahead of them by the thousands. Again, he wrote a poem:

> The Great Plains.
> And what a wonderful country.
> Is this Great Western Prairie
> Where Indians and Buffalo roam
> Without fear all over the Plains?

Brother Rees wrote, "These great prairies look to us, the people from Little England, like the open sea; there is not a mountain, or a tree in sight in some places; there is plenty of grass, and the cattle are doing well. Buffalos are frequently seen in sight, and seemed to have become somewhat tamed. A small herd of about twenty buffalo passed right through our train going back from the water, and some of our hunters gave chase and managed to kill one cow."

While on the plains, William Richards saw his first prairie dog. He was able to catch it and pet it, but before he put it down, it sprayed him with a horrible smell. It was not a prairie dog at all, but a young skunk! Fortunately, because the weather was warm, William was not wearing his best English broadcloth suit coat and vest, but his trousers were filled with the scent. Sister Hadfield suggested they tie the slacks in a bundle and hang them underneath the wagon. They all agreed that as the wagon made the numerous crossings across the Platte River, the scent would wash away. However, that was not to be. The trousers never lost the odor and were unusable.[22]

Brother Davies described a terrible incident with another wagon train traveling ahead of them as they passed Fort Laramie, as did Apostle Ezra T. Benson in a letter to Brigham Young. This train was comprised of over five hundred Danish converts. One of their cows strayed into a large Sioux camp with thousands of natives. They were "merry-making," and upon seeing the cow, butchered it and enjoyed the resulting feast. The Danes asked for compensation. U.S. troops stationed at the fort intervened. The natives ultimately offered payment for the cow, but this was not a satisfactory response to the general. The army opened fire with a cannon, killing the chief and his brother. The natives shot at the army, killing thirty soldiers.

---

[22]Jane Hadfield told this story to Cecelia Millard Grover as Cecelia was writing a biography of her mother.

Fear spread throughout the entire area, the fort's gates were locked and even seasoned traders fled. The Mormon pioneers were extremely concerned that an uprising would jeopardize their safe arrival in Salt Lake City. The Garn company reached Fort Laramie the day after the incident. Sister MacDonald wrote, "We saw signs of the fatal contest; it had been so recent that some of the fires of the camp were still burning."

Brother Rees wrote, "We passed that way the following day. The Indians were all gone [and] the ground they camped on, an extensive grassy flat, was smoothly tramped as if many people had camped there." Brother Rees happened upon two English-made pistols which he found in the brush, which he found nothing short of amazing. He kept one gun and gave the other to William Carter, a returning elder. However, war did not break out, and although afraid, the remaining wagon trains passed Fort Laramie without incident.

Because of the late start, there was concern in Salt Lake that some of the trains would still be on the plains when snow fell, but letters from the company captains continued to arrive apprising President Young of the situation, and while help from Salt Lake to get the trains into the Great Basin before was anticipated, it was not needed.

Brother Davies' testimony was strengthened as he crossed the plains and he felt that their company was divinely protected, especially as they passed Fort Laramie. Many years later he expressed the sentiments he felt at this time:

The Glorious Plan

And when I think of the glorious plan
God has reveled unto fallen man
It gives me joy within my mind
To think that God has been so kind,
For the Gospel plan will save the world
If they will obey the laws of God
And also them that's now in prison
For they must hear the laws of heaven
Our Savior went there to unlock the door
Also did preach to them that was there.
Joseph and Brigham and Heber as well
They have gone there, the glad tidings to tell.
And our ancestors and friends are there
Looking to us their way to prepare.
Then let us go and work for the dead.
This we can do in the temples of God.
And this will be, yes, a glorious time
When friend and relations will meet again,
And when they do meet how happy they be
In peace and love through all Eternity.

William McMaster, traveling in the Garn company with his family, wrote brief notes along the way about his experiences. Their company had quite a few interactions with the trains along the plains, and often men from their company would assist the other companies. Occasionally natives would travel with the camp for a day or two. One time a Sioux with a knife in his hand approached William and grabbed him by the wrist, demanding to know what was in his pockets. William carefully pulled out a toothbrush and gave it to the native, who then let William go.

Joseph Hadfield had a few encounters with the natives. In one incident, some oxen had strayed in the night, leaving a sick girl in a wagon which couldn't be moved. As the camp moved on, Joseph offered to stay with her while others looked for the oxen. Natives approached, but Joseph put two fingers in his mouth and elicited a piercing whistle. Men from the train heard him and returned in time to see no harm was done. As the natives departed, one threw a short-handled iron fork at Joseph, who dodged before the fork hit the wagon. Joseph pried the fork loose and kept it with him, later using it in Utah to dig potatoes.

Brother McMaster noted that there were two births during their journey, both to women whose husbands had died after leaving England. One of the babies did not survive. Seven other deaths occurred on the plains, including his infant son. Jane Hadfield struggled with the thousand mile journey during her pregnancy. Captain Garn felt it important to protect the strength of the cattle and he discouraged anyone from riding in the wagons, but one day Jane was too weak to walk. Captain Garn and Joseph Hadfield exchanged a few words, but Captain Garn backed down and let Jane ride that day.

Brother Rees recorded that by the time they reached Fort Bridger, about one hundred and twenty miles from Salt Lake City, their flour supplies were very low. Captain Garn inventoried the entire camp, and those with flour gave it all to him. He reapportioned that flour and then was able to buy sufficient flour at the fort. At this point, several family members from Salt Lake City reached the train and took their relatives, moving them along quickly to the valley.

Brother Davies wrote about the landmarks they passed, but nothing compared to the joy his company felt as they reached the top of the mountains and looked down into the Salt Lake Valley. Again, he expressed his feelings in poetry:

> In. Memory of the Journey
>
> And when we left our native land
> To go to the promised land
> We felt so bad to leave behind
> The dearest friends that were so kind.
> I know that we were glad to see
> The waters of the inland sea
> And the great city of the west
> Where the pilgrims shall have a rest.

The Garn company reached Salt Lake City on the first of October. They wove their way through

Emigration Canyon down into the valley and camped that night in Emigration Square where the City and County Building now stands. Brother Davies concluded his journal by writing, "I can say that the Lord did bless us on our great journey."

Sister MacDonald wrote, "On the 30th of September we arrived in sight of Salt Lake City. What a pleasing sight. This was indeed a haven of rest after a tiresome journey." While camped in the public square many friends already in the valley visited the new arrivals, who learned they had arrived in time to attend the 1854 October General Conference.

William and Catherine Richards settled in Farmington where William was able to buy a small adobe house on the east side of town.[23] The Hadfields did not move to Farmington immediately. They remained in Salt Lake where at the end of October Jane gave birth to a son. The family later quipped that this baby was so tiny that they could have put him in a quart dish and the lid would still fit tightly. Within a few weeks the Hadfields also settled in Farmington, finding a home to rent in the center of town. Their nearest neighbor was James Millard, who lived across the street.[24]

James Millard Meets Catherine Richards

On one of Catherine Millard's visits to see Jane and the new baby, she met James. It was love at first sight. They had a short courtship and married in Farmington on New Year's Day, 1855. James was twenty-seven and Catherine was thirty-two.[25] The next month, Catherine was re-baptized. This was typical for new arrivals, but this was also a practice commonly used for healing. Catherine soon became pregnant, which might have been a sought-for blessing.

In March of that year James was ordained a Seventy by Whitford G. Wilson, a neighbor and convert from Vermont who joined the Church in 1836 and had arrived in Utah in 1850. James became part of the 40th Quorum of Seventies.

In 1855, grasshoppers spread throughout the area, destroying crops and gardens. Unlike the miracle of the seagulls in a similar infestation in 1848, this time the pioneers had to battle the pests themselves. Catherine's neighbor Aurelia Rogers wrote, "They took us by surprise at first, but finally the people rallied and waged war with the enemy; ditches were dug, into which the grasshoppers were driven, and afterwards covered with dirt or drowned with water. Still, they came and swept the land, till scarcely a vestige of anything green could be seen; at times they

---

[23]Cecelia Millard Grover wrote that her grandfather bought an adobe home on the east side of town. In *My Farmington*, page 32, Margaret Steed Hess wrote that Joseph Walker lived in a home near Thomas Grover built by William Richards, the grandfather of William Millard. Whether these homes were one and the same is unknown today.

[24]Margaret Steed Hess wrote, "Across the street [from Joseph Hadfield] on the east side of 2nd West north of State was the home of James R. Millard, the Patriarch."

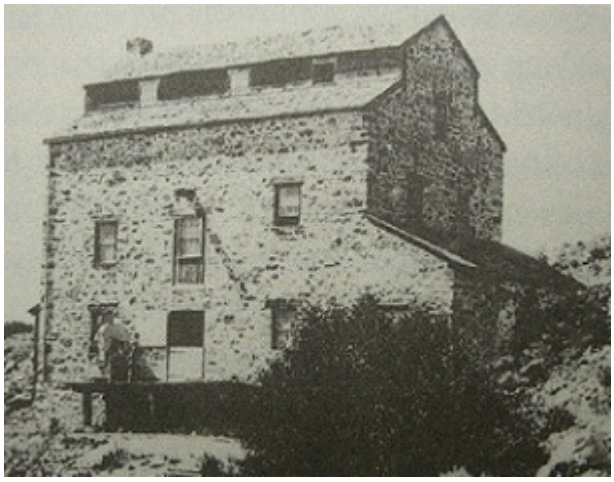
[25]In my research of Somerset County records, I came across uncountable instances where the bride was five or more years older than the groom and typically in her thirties when she married.

were so thick in the air that we could hardly see the sun. This caused much suffering. Flour was scarce, and many people lived on bran bread." That fall Catherine gave birth to her first child, a son she named John James.

James and Catherine Millard, undated photo.

Both Joseph Hadfield and James Millard worked with their pioneer neighbors to build their community. With a continuous wave of immigrants arriving each year, their town grew rapidly. The previous winter had been difficult throughout the state, and President Young and his counselors, Heber C. Kimball and Jedediah M. Grant, traveled extensively to speak to the members in conferences. They called for a general reformation and asked the saints to repent and live more closely to the teachings of the LDS Church.

The residents of Farmington took the words of their leaders to heart. As part of this reformation, the ward members gathered on a Thursday fast meeting in the spring of 1856. There they blessed thirty-one infants and toddlers, including John James.[26]



Apostle Willard Richards built this grist mill in Farmington Canyon. After his death in 1854, his nephew Franklin D. Richards took over its operation.

This reformation came amidst a continuing effort to build and strengthen their community. The residents made adobe bricks for their homes and many of the buildings in Farmington, including a new school, which replaced an earlier log school. This one-room building doubled as the ward chapel. These early pioneers quarried rocks from the nearby mountains to construct homes, buildings, and even the mills in the canyons, one of which had been built by Apostle Willard Richards, who had been in Carthage Jail and witnessed Joseph Smith's death. Elder Richards died in 1854, and at that time his nephew, Apostle Franklin D. Richards, took over the operation of the mill.[27]

---

[26]I gained valuable information from reading early Farmington Ward records.

[27]*A History of Davis County*, by Glen M. Leonard, Salt Lake City, Utah: 1999, pages 103-4. Elder Richards kept the mill running during several missions in Europe during the 1850s as the British Mission president, but in 1860 he rebuilt the mill and replaced the mill stones with high-quality imported stones.

James and Catherine planted an orchard with apple and pear trees from seeds brought across the plains, carefully nurturing them until they were strong and healthy. These trees bore fruit for over a century.[28]

Early downtown Farmington.

While James took care of his large farm and kept cows and horses on his property, he continued to work as a shoemaker. He fashioned his own lasts and made tiny wooden pegs to fasten the sole to the leather shoe.

James fashioned leather shoes around a wooden last.

Each year he made boots of new leather for all the men in town. He used the tops of their old boots to make softer shoes for the children and took the most worn leather to make dancing slippers for the young women. He often worked in the homes of the Farmington residents so he could make sure the shoes would fit properly.[29]

James was able to make a steady living for his family which was supplemented by the thrifty efforts of Catherine. They always had food, and they had enough to share with others.

In 1857, at the age of thirty-four, Catherine gave birth to her second child, this time a daughter whom she named Alice, after her mother.

On Pioneer Day that year, thousands of Saints gathered in Cottonwood Canyon for an enormous celebration to commemorate their tenth year in Utah Territory. The festivities were interrupted when word was brought to President Young that President James Buchanan had declared war on the Mormons and was sending an army to subdue their rebellion, having been deliberately misinformed by men seeking to gain his favor. President Young ended the celebration, which had been held under a large United States flag, and began making preparations for the inevitable war.

Missionaries serving in Europe and North America were called home. Among those returning was apostle Franklin D. Richards. A polygamist, four of his families lived in Salt Lake City, but three of his wives and their children lived in Farmington. His mill in North Cottonwood canyon, was used to grind the flour which would be needed during their preparation for a possible war.

---

[28]In her 1976 history of Farmington, Margaret S. Hess wrote, "Some of the fruit trees planted by our pioneers are still bearing. Apple and pear trees are still on the property that was the [home of] Catherine Richards and James R. Millard." Today (2012), it appears that only stumps from these trees remain.

[29]Several sources stated James worked in the homes of the families for whom he made shoes. In her book, *Insights of Early Farmington*, Clara Richards wrote, "Mr. James R. Millard was the first shoemaker in Farmington. He carried equipment he had brought across the plains into the homes to do the work."

President Young held mass meetings and kept the saints informed. President Young declared a scorched-earth policy, with all agreeing that burning their farms and property was better than submitting to military rule by wicked men. Under President Young's direction, Lot Smith and Horton Haight, both of whom the Millard family knew well, led a small band of soldiers through the canyons and met the approaching army in October. President Young had ordered Captain Smith not to take any lives nor hinder any merchant trains heading to Salt Lake City.[30]

Initially, Captain Smith and Captain Haight challenged the captains of the wagon trains supplying the army. When those men would not back down, the Mormon Militia burned thousands of acres of grass so the approaching army would have no feed for their cattle. They burned Fort Bridger to keep its supplies from being used by the soldiers and broke up the road to make further travel impossible that season. Then, this small militia "liberated" two thousand head of cattle, in addition to horses traveling with the army's supply train. Recognizing the U.S. Army was planning to attack with the intent to kill the Mormons when they reached the valley, they took what they wanted for their own army's needs and then burned the wagons and remaining food. During the winter months, the militia continued to harass the army, building numerous night-time campfires in the mountains so the army believed their opponents were well-defended.

Heavy snow blocked Emigration Canyon during the winter of 1857, forcing the approaching U.S. Army to enter the valley through Echo Canyon farther north. Lot Smith, Horton Haight and their small band of soldiers from Davis County kept campfires burning on the canyon plateaus to imply that the Mormon militia was larger than it actually was. Their efforts prevented a war until President Young was able to negotiate a truce.

Sister Rogers wrote, "President Young prophesied in the name of the Lord that [the army] would never enter the Valley of the Great Salt Lake until the Latter-day Saints permitted them to. His

[30] *History of Davis County*, by Glen M. Leonard, Salt Lake City, UT: 1999, page 71.

words were fulfilled, for the army was kept in the mountains all winter. Our men were interspersed through the canyons and ravines, and their numbers were perhaps magnified in the eyes of the enemy, as in days of old, when the Lord made a few men to appear like a multitude. The soldiers of the army were afraid to come any farther, and it was learned afterward that many of them suffered from cold and hunger. President Young, hearing that they had no salt, sent them some from Salt Lake, which they refused at first, but finally took it, as there was no other chance of getting any. My husband and many others were in the mountains standing guard in their turn from the middle of August until January, when they returned home." As a result, the U.S. Army, led by Sidney Johnston, who would later die leading Confederate forces during the Civil War, spent a miserable winter on the Wyoming plains. President Buchanan ordered three thousand additional soldiers west with supplies to aid Johnston's hungry and cold men.

In the meantime, the pioneers in the northern counties worked all fall and winter to evacuate to Provo and communities farther south in the spring. President Young promised that all who left their homes would profit by the move. Many of the women of Farmington, including Catherine and her two young children, spent that winter in the old fort in Salt Lake because of the fears of an invasion. James and the other Farmington husbands and fathers returned home to carry on the farmwork and prepare for the move south, likely retrieving their families when the threat of imminent war subsided.

They harvested crops early in the spring and milled what they would need that summer into flour. They buried the rest of the grain in pits, using their furniture in place of boxes to hold the grain and hoping to protect both. At this time, James took a wagon load of wheat to Salt Lake City to buy cloth to make extra clothing for his family. However, he could not find even one yard to buy. He happened into the Deseret News Office and saw a lady's dress hanging on the back of a door. He asked about it and the editor told him an actress had left it to pay for some advertising. James paid forty-seven bushels of grain for that dress, which was of course an extremely high price. The dress was not made of silk, though. It was a lightweight broadcloth, dark blue in color, with gold-colored thread running through it. The dress was in use for many years and the family felt it a blessing.

Before the residents left the northern counties late in the spring of 1858, they planted crops. Over thirty thousand people, many hatless and shoeless, walked south, the Farmington residents following their new bishop, John W. Hess. President Young had organized this evacuation so the roads south were not jammed. The saints in the southern counties handled the incoming cattle on their grazing ranges and opened their homes and found camping grounds for the evacuees, who ate from their own supplies but supplemented their diets with the bounty of fish from Utah Lake.

Only a few men remained in the northern counties, keeping a watchful eye on the empty communities. They were under orders to burn everything – crops, homes and fields – if Johnston's army arrived. Sister Rogers wrote, "By the middle of May every town and village north, and nearly all the homes in Salt Lake City, were vacated. A few men were left to stand guard and to apply the torch to their houses if necessary; for they had made preparations to burn their dwellings rather than let their enemies inhabit them. Never was such a thing known in modern history, such union among a people in listening to the call of one man. But this was by

reason of the same Spirit inspiring the people of God as that by which His Prophet spoke. The sheep knew the voice of the good shepherd."

Colonel Thomas L. Kane, who had long been a friend to the Mormons, was able to broker a peace agreement. On June 26th, the army, with the newly appointed governor, Alfred Cumming, came through Echo Canyon, arriving long after dark. They were met in Farmington by the Deseret Brass Band, who played *The Star Spangled Banner*. The governor and his accompanying army found the rest of Farmington deserted. The governor spent the night in Farmington and the next morning moved south to Salt Lake City accompanied by the brass band. As they marched through the desolate city, many of the soldiers removed their hats out of respect toward the Mormons. Without diverting from their pre-arranged path, the army traveled directly to Camp Floyd, near the Point of the Mountain to the south. President Young relinquished his governorship to the new governor, who found no rebellion and telegraphed as much to President Buchanan. The national press at the time vilified the president, calling this war, "Buchanan's Blunder." They accused him of listening to self-serving men with an ax to grind against the Mormons, and chastised him for sending troops west without verifying any of the reports of rebellion.

By fall all the residents were back in their own homes and James planted crops and cared for his orchard. Sister Rogers wrote, "When we arrived in Farmington, it was the very picture of a deserted village. Having been gone two months, the gardens and yards were over-run with weeds and grass. A few potatoes that had been left in our house had withered and dried up; but I soaked some of them out and cooked them. Some of the farmers had sowed considerable wheat in the spring before leaving their homes, and had returned at different times to water it, thereby saving enough for their bread."

However, Catherine's father William had struggled during the trek south. At the age of sixty, his health was poor. The family left their small home and moved in with William where Catherine could take care of him.[31]

On May 2nd, 1860, when Catherine was seven months pregnant with her third child, James and Catherine traveled to Salt Lake City, likely at the invitation of their bishop, to be sealed together in the Endowment House. This building was completed in 1855, having been built directly west of the Salt Lake Temple which had been under construction since 1853. It was typical at that time for a couple to be married among friends and family and then wait for an invitation from their bishop, who had usually received direction from Church leaders, to be sealed in the temple with other ward members who traveled together. Sixteen couples were sealed that day by President Brigham Young. Four were from Farmington, and nine were from Ogden, fitting the assumption that they had been invited by Church leaders.

In June of 1860, Catherine, now thirty-seven, gave birth to her third child, a daughter she named

---

[31]The 1860 census taken in June shows James R. Millard as the head of the home, with William in the home. Cecelia Millard Richards wrote that the family moved in with William and remained there for quite some time during his long illness.

Mary Catherine. In October William Richards died at the age of sixty-three and was buried in the Farmington Cemetery. That fall Abraham Lincoln was elected president.

The Endowment House was built in 1855 on the northwest corner of Temple Square and was used for living ordinances and proxy baptisms. James and Catherine were sealed here in 1860.

Also that fall, Walter Grover was born, not far from the Millard home, the thirty-first child of Thomas Grover by his last and youngest wife, Elizabeth Walker. Thomas Grover's large family lived in a two-story home, and Elizabeth lived in an upstairs room with Walter and her oldest child, Clara. All the wood Elizabeth used for heating was carried up those stairs. The ashes were taken back down those stairs. The family was fortunate to have a deep well at the edge of their property. Elizabeth would draw water and carry the bucket, again, up the stairs. Walter grew up learning how to work. He and his brothers took care of their father's sheep in the foothills east of Farmington in the summers. With oxen and wagons they scouted the canyons for wood used for fences and fuel. Walter and his brothers generally only attended school in the winter when farming chores subsided.

That same year of 1860 Joseph Morris, a convert from England, convinced many that he had received revelations which named him as the new prophet of God. As his followers grew to hundreds of people, many of whom were disenchanted Mormons, they gathered to an abandoned fort on the Weber River ten miles north of Farmington. There they waited for the advent of the Second Coming of Jesus Christ which Joseph Morris said was imminent. President Young soon excommunicated Brother Morris. Over a period of two years Joseph declared various dates when the Savior would return. As they passed, some followers decided to leave the fort, but Joseph and the majority refused to let anyone leave, keeping some of the families captive.

Because this group believed the world would end soon, they did not plant crops. President Young had ordered the Mormons in the neighboring communities to have nothing to do with these people, and conditions in the fort became desperate. Some of the congregants began stealing cattle from their neighbors.[32] Lot Smith, by this time the Davis County sheriff, worked with the local Justice of the Peace to free the prisoners. Ultimately the territorial governor, Stephen S. Harding who had been appointed by President Abraham Lincoln to replace Alfred Cumming, became involved. The problems with the Morrisites, as they were called, occurred in the background of the Civil War, which opened in April of 1861 when Confederate forces attacked federal troops in Fort Sumter, South Carolina.

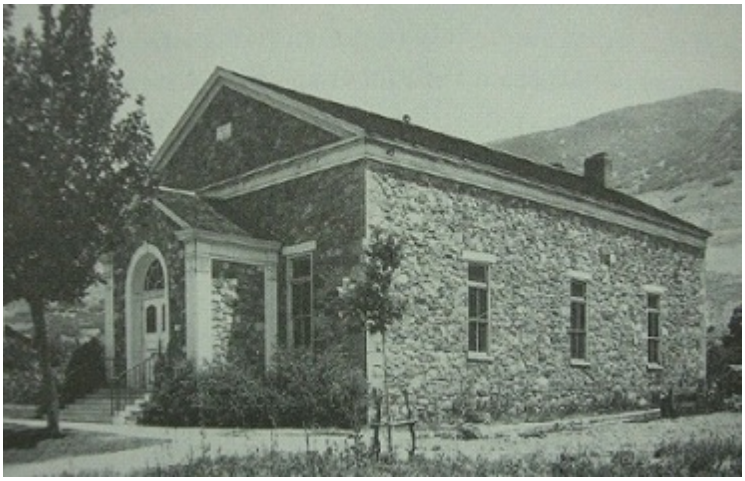
---

[32]Cecelia Millard Grover described the Morrisites and the resulting war in detail in the biography of her life, although I confirmed her account through other sources.

On June 15th, 1862, the Utah Territorial Militia, comprised of hundreds of local men, was ordered to arrest Joseph Morris. A battle broke out when the Morrisites resisted the militia and a member of the militia was killed. Joseph Morris and several members of his congregation died that night, but ninety men were arrested and marched to Salt Lake City to stand trial. Governor Harding pardoned all the Morrisites, but ultimately he was removed from office for incompetence.

The same night as the Morrisite War, as it was called at the time, an enormous cloudburst poured rain over the mountains east of Farmington and flooded all the farms.

On the morning of June 16th, 1862, Catherine Millard, now age thirty-nine, gave birth to her fourth child, a daughter she named Cecelia. However, James always called this daughter Celia, and that is the name she used throughout her life.[33] Celia would later remember that when her birth was recounted, family members always mentioned the big flood and the Morrisite War. James was a captain in the Utah Militia, but because of his wife's labor, he was not involved in this war.



Construction on the Old Rock Church began in 1861. This building with an addition is still used as a ward chapel in Farmington today. It is well-known for being the location of the first Primary meeting.

Also in 1862, the Farmington residents completed a new chapel which they had spent a year building from the local rock. The entire town worked under the direction of Bishop Hess, who by now had six plural wives. The older people worked with the stone and mortar while the young people brought water and food. This building was constructed so well that it is still in place today, although it has been added onto several times.

Morgan Richards Emigrates to Utah

In the midst of the Civil War in the United States, in 1864, Catherine's younger brother Morgan decided to leave Wales with his little family. By this time Morgan had married Elizabeth John, who had been baptized into the LDS Church in 1855. Although Elizabeth had been a cripple since a childhood accident and walked with a cane, they felt sure they could safely make this journey to Utah. They traveled to Liverpool where they boarded the ship *General McClellan*, joining eight hundred Welsh, English, Scottish and Danish converts. With them were their two children, four-year-old Alice and William, a toddler. Their first child had died the previous year. In addition, Elizabeth was a few months pregnant. Mormon emigrant ships had been sailing to northern ports in America since 1855, one reason being to avoid the cholera which seemed so

[33]Many years ago I asked my mother, Beth Innes Cannon, about her grandmother Cecelia, and she did not know until that moment that her name wasn't Celia.

prevalent along the Mississippi River. The *General McClellan*'s destination was New York City.

Apostle George Q. Cannon, the British Mission president, boarded the ship to organize this large group into twelve wards. Four returning missionaries were placed in leadership positions. Elder Thomas E. Jeremy, a Welsh convert who had taken his large family to Utah in 1849, was named president of the company. At one point during their voyage, a fire on board burned a sail, but the crew was able to put it out before it spread.

Sailing on the Atlantic during the Civil War required the captain to exercise extreme caution. Since the British financially endorsed the Confederate cause, their ships were often targeted by Union vessels. The captain took his ship as far north as possible to move her out of the common shipping lanes, but as a result, the ship encountered large icebergs, which one passenger described as, "mountains floating in the water." One night the ship hit an iceberg, although no serious damage occurred.

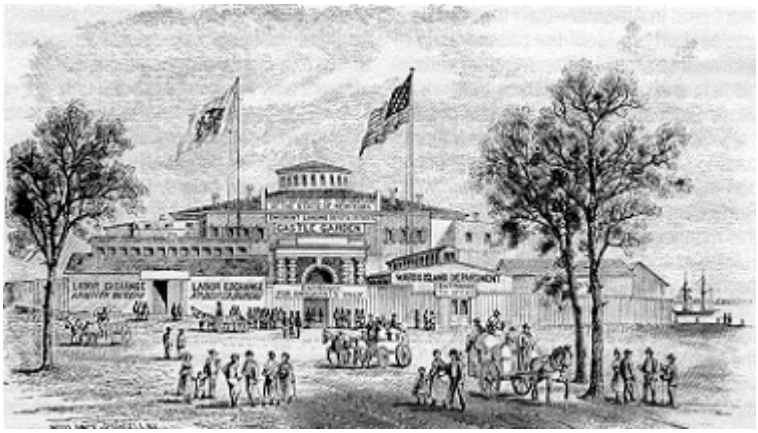
The passengers also saw a large whale, and once while the ship was becalmed, they were fascinated as the ocean appeared to be an enormous sea of glass. Then they noticed the heads of dolphins poking out of the water. The next morning, a terrible storm arose and kept the passengers off the deck for an entire day. Mary Daybell, reaching into a wooden box to get some food for her children, fell inside. At that moment waves stirred up by the storm hit the ship. The box was set loose and Sister Daybell fell into the box, which then skidded across the lower deck. Another wave hit the ship and the box brought Sister Daybell back to her family where they grabbed the box, rescuing their mother, none the worse after her terrifying ride.

Christopher Alston, a young boy on this journey traveling with his brother, later wrote about the storm which possibly was an Atlantic hurricane. "It was a fearful experience. Everything that was not lashed down tight was thrown from side to side – people, utensils and luggage in one great pile. The rattle of pans, dishes and baggage and the cries of women and children, the shouts of men, the commands of officers, the banging and bumping of the ship . . . made it seem as if two monsters were trying to beat each other to pieces. . . . But it was not to be so; we were in the hands of the 'master of ocean and earth and skies.'"

David Coombs also described the storm. Although the crew had ordered the passengers to stay below, after hours of being tossed around below he decided to venture to the deck. "Getting as far as the gangway, my courage failed me for never had such a sea greeted my eyes. The sea in its fury whistling through the rigging and the rain descending in torrents! Such a scene I do not wish to witness again. The water came surging over the decks in large dashing waves, almost sweeping the sailors from their post."

After five weeks at sea, the ship docked at the port in New York City, where LDS Church agents boarded the vessel and greeted the saints. Two of these men were sons of Brigham Young, Joseph and Brigham, both newly ordained apostles. They expressed their pleasure in seeing the company in good health. Much later the passengers learned that during her passage back to England, the *General McClellan* was sunk by a Union vessel. The Union crew likely suspected that the *General McClellan* had purchased and was carrying contraband cotton from Confederate

states to Europe.



Castle Garden was the New York immigration center from 1855 until 1892, when Ellis Island became the national gateway.

The immigrants cleared U.S. Immigration at Castle Gardens and then traveled through the night up the Hudson River on a beautiful steamer, the *St. John.* At Albany, they continued west on cattle trains to Rochester and by the next evening, late in June of 1864, they had arrived in Buffalo. Vessels and their passengers were common items of news. Learning of the large influx of immigrants, Canadians crossed the border to give their fellow British citizens sandwiches, which were greatly appreciated by the weary travelers.

From New York they traveled a thousand miles on a series of cattle cars and passenger trains to St. Joseph, Missouri. The passengers had been alerted to "sharpers," con men who tried to fleece unwitting passengers, but their diligent efforts in guarding all entrances to the train prevented any fraud. On occasion their travel was delayed by issues with soldiers and skirmishes ahead, having been alerted via telegraph. In Chicago, their train was met by Apostle Parley P. Pratt, who had recently returned from a European mission but had been waylaid in the States while visiting his in-laws. He joined the passengers for the remainder of their journey to Utah.

At St. Joseph, they again boarded a steamship which took them up the Missouri River to the outfitting station named Wyoming, fifteen miles south of Winter Quarters. There they joined hundreds of other emigrants who had traveled to the Wyoming station that year. Wagons from Utah, captained by experienced men and sometimes older boys, were waiting with oxen and supplies to take the immigrants to Utah. These wagons had come east to the Wyoming post with merchandise to sell, including cotton from southern settlements in Utah, and were ready to return with immigrants. Some of these captains had brought fresh peaches which the British immigrants had never tasted before, filling their stomachs and their hearts with delight. David Coombs wrote, "Here we saw the oxen and wagons that were to haul us across those broad plains and here we saw the Mormon boys with their big bull whips and their wide rimmed hats which seemed rather odd to us, as we had never seen the like before."

Twelve Mormon emigrant trains headed to Utah that summer from the Wyoming station, plus five freight trains. These latter wagons carried supplies for the three thousand emigrants traveling that summer, but they also carried merchandise purchased in the East for use in Utah, such as farm equipment, iron stoves, or other items for general stores which could not be fabricated in Utah.

William S. Godbe, a well-known Salt Lake City merchant, shipped pharmaceuticals and other merchandise for his stores. Some of the Utah merchants had ordered twenty or even fifty wagon loads of supplies, all which had to be pulled by the lumbering oxen across the thousand miles of

plains from the Missouri River to Utah. Some of the wagons were so heavy that they required fifteen yoke of oxen to pull them. The captains of the freight trains looked for hardy immigrants they could engage to travel with these trains, often with a meager salary. In some cases, Danish immigrants fit the bill, even though they spoke no English and had never driven oxen.

Andrew Christian Nielson, with the Sharp and Spencer Freight Train, wrote, "Here was between 400 and 500 wild fat 4 or 5 year old steers bought up—only a few had ever had a yoke on and still worse very few of the boys had ever seen an ox. Some were tailors, some sailors and every kind of tradesmen, mostly colliers [coal miners]. While we fitted out we had stampedes galore. I should wish very much if I could show the young generation now living some of the scenes of that trip. Think of a condition here: one forenoon in July [we had] a tremendous struggle in getting those wild animals yoked up and hitched to the wagon—three to six yoke to each wagon loaded with goods from 3500 to 8000 [pounds] on each wagon—then think of the teamsters just as wild and ignorant about their business as the oxen. And then most of them could not understand a word of English, so the captain hollering and commanding only caused confusion."

Morgan Richards, a strong stone mason, was among those chosen to travel with a freight train carrying farm implements, including a heavy thresher. His family traveled with the William S. Warren train, which had four hundred emigrants. Bishop Warren was an experienced teamster who had left his family in southern Utah while making this trip east to retrieve immigrants. He chose Elders Thomas Jeremy and George Bywater, both of whom had served leadership positions on the *General McClellan*, as company leaders. Since Elizabeth could not walk, she rode in the wagon and helped with driving the teams. David Coombs and the Daybell family were among those from the *General McClellan* in this company. Most of the other ship passengers traveled with the Joseph S. Rawlins Company, which had left the Wyoming station a week earlier.

Their journey was difficult, which was expected, but there were surprising incidents. When the company reached Fort Laramie, they came upon a band of minstrels of former slaves who sang and played their instruments for the travelers,. After enjoying their music for some time, the immigrants proceeded on their journey. Later in the day a Native American on horseback rode swiftly among them, waving a gun and shooting it into the air. The hearts of the pioneers were filled with fear and then with dread as they saw more natives, (which they called, "Warriors of the Plains,") heading toward them. This second group shouted at the pioneers not to shoot. They explained their friend, the first native, was inebriated. They retrieved him and removed him from the camp, to the relief of all.

Farther along the trail the company heard news of a massacre. Travelers on the trail coming east told Captain Warren that a Utah-bound freight train had been attacked by Indians. These travelers had misspoken – those killed had been part of a wagon train heading to Oregon, but at the time, no one knew the truth. That night, guards in the camp saw natives in the moonlight. As Captain Warren's company passed by the site of the freight train massacre the next day, the immigrants were terrified. A trader's home had been set afire and the company walked around bodies on the trail, being told not to move them by Captain Warren until soldiers from the Fort Laramie arrived.

Elizabeth Richards' heart filled with fear. As they walked through the massacre site, she saw the blood, which she described as "ankle deep," and she became certain Morgan had been killed, although she could not see his body. For the next five hundred miles, she wondered how she would ever get along as a crippled widow with two children and a baby on the way, so far away from her home in Wales.

Bishop Warren's company arrived at Emigration Square in Salt Lake City on Tuesday, October 4th. Before Elizabeth climbed down from the wagon, she saw Morgan running toward her! It was a joyous reunion, and that was soon followed by another reunion, when Morgan saw his sister Catherine for the first time in ten years. Surely James Millard met them with a wagon and took them to his home in Farmington.

Morgan and his family settled nicely into Farmington life. In January a healthy son, William John, was born. A few months later, on April 9th, 1865, the Confederate army surrendered to General Ulysses S. Grant at the courthouse in Appomattox, Virginia. Celia remembered that she was playing outside in a sand pile and saw her father walking to their home from town. He called out to a neighbor, "The war is over." Celia wrote, "He sounded so glad that I stood up and looked all around to see if I could see the war clouds like were in the pictures."

Catherine Richards Millard Has Her Last Child

Four months later, when Catherine was forty-two, she went into labor with her last child. That morning eight-year-old Alice took little Celia to the home of a friend of Catherine's. Celia got homesick so she ran home and was saddened when Jane Hadfield kept Celia from her mother's room. When she began to cry, Sister Hadfield told Alice to take Celia to her nearby home and let Celia eat all the currants she wanted. Celia remembered that her parents had black currants in their yard, but Sister Hadfield had sweet yellow currants, and she ate all she wanted. Many years later Sister Hadfield told Celia that Catherine nearly died during that labor. Everyone was relieved when William Joseph arrived safely into the world. This was James and Catherine's last child. Two years later Catherine's sister-in-law Elizabeth Richards had her fifth child, a boy she named Thomas.

Morgan and Elizabeth Richards Leave Farmington

In early 1868 Morgan and Elizabeth were sealed in the Endowment House. Later that year, President Young sent Thomas Sasson Smith, who was by then a judge in Davis County, to head a mission to a disputed area in southern Utah which was called 'The Muddy." Nevada also claimed this land, and President Young believed that if colonists settled there, the land could remain in Utah hands. Morgan and Elizabeth were among those pioneers from Farmington called to follow Brother Smith. Some of Thomas Grover's older children and their spouses were also called, and they made this long trek together. However, this "Mission to the Muddy" did not last long. Nevada prevailed in court, so most of these colonists moved elsewhere. Judge Smith and his family returned to Davis County. Some of the colonists settled in nearby Washington County in the St. George area. Morgan also looked back to Utah for a place to settle his family.

Panguitch is a beautiful but desolate area in the central part of southern Utah, built near the edge of a wonderful freshwater lake. Panguitch had been settled in the previous decade, but the residents had deserted the town during the Black Hawk War between the pioneers and the Native Americans. This war disrupted life in southern Utah for several years. By 1870, President Young had determined that it was safe enough to resettle pioneers in Panguitch and asked for volunteers. Morgan and Elizabeth, now with four children and a new baby, were among them. Morgan put his masonry skills to use, and he and the other men literally built the town from adobe bricks they made from the dirt they walked on.

Morgan Richards, Catherine Richards Millard's brother, emigrated to Utah in 1864 with his wife Elizabeth. They ultimately settled in Escalante.

In 1876 many of the men in Panguitch looked for more land for their cattle. With others, Morgan moved his wife and his now seven children farther east into the center of southern Utah to Escalante, situated on a plateau with good grazing and mild weather. Again, his skills as a stone mason were invaluable, and many of the early homes and public buildings built at this time still stand. Morgan was one of the builders of the tithing office, with rock walls three feet thick. This building was constructed so well that it was later used as a high school. It still stands today, used by the Daughters of the Utah Pioneers. Morgan and his wife Elizabeth remained in Escalante, faithful in the LDS Church, for the remainder of their lives. Ultimately parents of ten children, they both died in 1912.

Life in Early Farmington

In 1869 Celia began attending school in Farmington. The adobe schoolhouse the students' fathers had built was not far from the Millard home and faced south. All the students in town met in its one large room, although in 1875 the town citizens added a rock addition.. The wooden seats and desks were built by the townsmen and were permanently set in place in tiers on the east and west sides of the room, with the boys on the east and the girls on the west. The older students sat on the higher rows, and Celia's first desk was on the lower front of the west side. A young British convert, James T. Smith, was the teacher, and his desk was on the north end. In the center, a wood-burning stove kept the students warm.

Many of the students attending this school were the children of the numerous polygamous families in Farmington. Twelve of Elder Richards' children were of school age at this time. Many of Bishop Robinson's grandchildren, most belonging to large polygamous families, attended this school, including Loren, Oliver's son, who was born in 1859. Horton Haight's children attended this school, including his second daughter, Keturah, born in 1860. Thomas Grover had at least a dozen children attending this school for many years, including Walter and his siblings.

In March a terrible epidemic of black measles spread through the area. Some of the students

broke out right in class. Brother Smith would bundle them up as best as he could and send them home, but some never returned. Sadly, the teacher's wife Mary contracted this deadly disease and did not survive, leaving Brother Smith with four young children. Within a two week period, fifteen people died of these measles in Farmington.

Celia contracted this dread disease later that summer, but she recovered and was able to attend school the next fall. Brother Smith soon married a young Norwegian convert who ultimately had thirteen children, in addition to raising his first wife's children.[34]

School classes for younger children were held in the summers and Celia attended those. Brother Smith farmed in the summers, and young mothers taught the children's classes. Of course, instruction and learning took place in the Millard home, also. Catherine taught many lessons on truthfulness, and both parents instilled a deep faith in prayer.

In its early days, Farmington residents worked to build the community, but resources were limited and the pioneers made do with what they had. Even the smallest scrap of fat from animals was saved for soap and for rendering into tallow for candles. The Millard family had two candle molds, one of which made twelve candles at a time. They first threaded the mold with string for the wick and then poured in the tallow. Celia commented that it was a challenge to remove the candles from the molds without cracking them.

For many years Catherine did not have access to sugar, so she used molasses which was locally produced by their neighbors, the Bourne family. Celia remembered with fondness the wonderful cakes, cookies, candy and preserves her mother made.

Ice was harvested with large saws from a lagoon three miles north where it was stored in sawdust in an ice house. It was then sold to Farmington residents and storekeepers to keep perishables cold. During the winter Lagoon was popular skating pond.

While lengthy freight trains pulled by oxen continued to bring merchandise into the valley, the merchants expected cash, and once the money from the gold rush was used up, gold currency was difficult to acquire. So, Farmington residents bartered many of their own goods between themselves, saving cash for the necessities from the merchants. President Young created paper currency for use in Utah, even for five and ten cent amounts.

Celia remembered that thread cost twenty-five cents and was sold in skeins, not spools. Catherine had never learned to knit, but she made sure that her daughters learned how to knit their own stockings and make lace for their slips and underwear. Once they had made the lace, Catherine sewed it in place.

Catherine cared very much that her children were clean not just in body, but in mind. She was

---

[34]Cecelia Millard Gover gave the details of this school and black measles in her biography. In 1896 black measles was identified to be a tick-bourne disease which was often fatal until the use of antibiotics. The 1870 census and New Family Search provided the information on the family of James T. Smith.

kind to everyone and often sent her children to the neighbors' homes with fresh butter or a nice cake, cookies, or loaves of bread she had baked. She sent fresh fruit and baked goods to the sick and old people in Farmington. By example, she taught her children to be kind to others.

A line she often quoted when teaching her children about honesty was, "Don't ever tell a lie, for a person who lies is worse than a thief, for you can watch a thief but you cannot watch a liar."

Catherine was a happy person and often found the time to join her children in their games. She would find treats for their play dinners, especially when neighbor children were visiting. Catherine had tremendous sympathy for children in the neighborhood who weren't as fortunate as her family. If the ward was holding a children's party, Catherine would gather the poorer neighbors, wash their hands and faces and then comb their hair. She would often take clothing belonging to her own children to make sure her little neighbors were dressed properly.

James, Catherine and the residents of Farmington heeded President Young's counsel to be kind to the Native Americans, and this attitude was passed on to their children. Celia remembered watching the native tribes pass through town and later wrote, "I have watched them when there would be so many of them in one band that it would take a whole day for them to get through the little town of Farmington. They mostly went in single file. The big Chief Indians would be in the lead on their horses with nothing to hold but a gun or bow and arrows. The women would be on top of a load on their horses with their babies on their backs and the rest of the little ones on folded tents. All the rest of their belongings would be on a skid made of the tent poles and fastened on each side of the horse she was on. A few of the men would be in the rear and they were always on the lookout for the other tribes of unfriendly Indians. That was why the men never were hampered with a load."[35]

Interestingly, Celia added this, "Animals of the white people, such as cows, horses, and especially mules were very afraid of the Indians. They knew when the Indians were coming before the people did. Just animal instinct, as none of the animals had been in an Indian War."

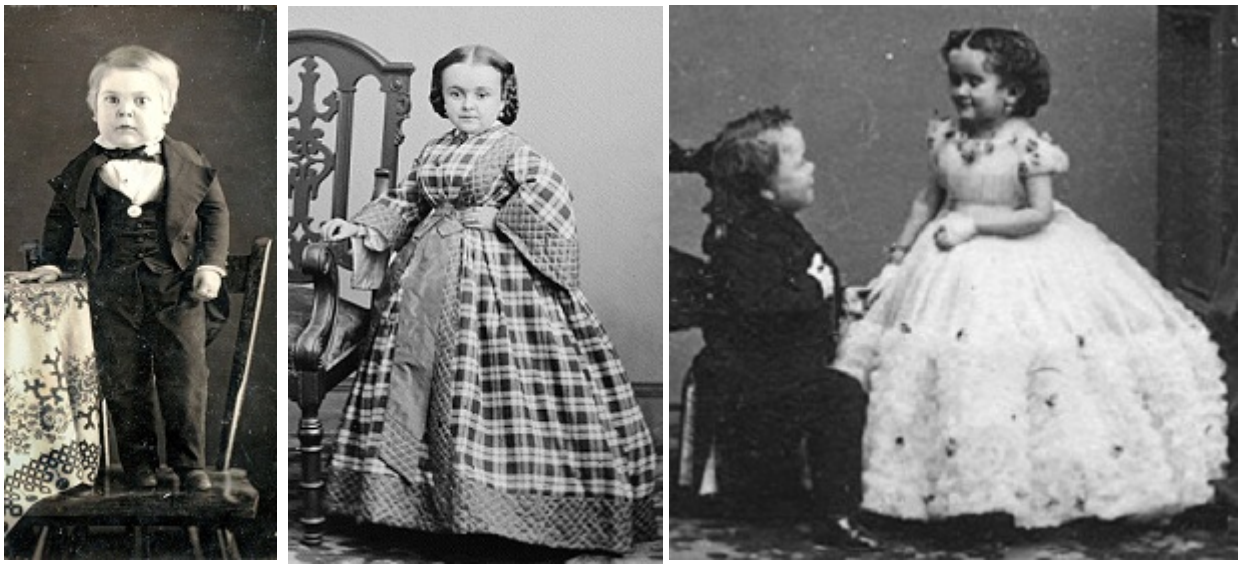
The Millard children attended Sunday School each week. Celia's first teacher was Florence Adelia Smith, a teenage daughter of faithful American converts who had sixteen siblings. Sundays were special days in the Millard home.

Celia wrote, "On Sunday mornings everything seemed so quiet and peaceful in those pioneer homes. All unnecessary work was laid aside. . .On Sunday morning mother would get us all ready for Sunday School early so Father could take us for a nature walk, he would call it, before we went to Sunday School. We would go to the fields and he would tell us all about the birds and the plants, and he would always give us something to memorize during the week, either a poem or a hymn or a chapter from the bible and then if it was a rainy morning the next Sunday, we had a home program."

---

[35]Cecelia passed these feelings on to her children. I can remember my grandmother Mary Elizabeth Grover Innes, Cecelia's daughter, telling me of her affection and respect for the Washakie Indians.

While the infrastructure of Farmington was still growing, the residents were educated and enjoyed cultural events and performed numerous plays and musicals. When Celia was still a very young child, she witnessed the visit of Lavinia and Minnie Warren, accompanied by Tom Thumb and Commodore Nutt, their husbands, all little people, with Minnie being under thirty inches tall. Minnie and Lavinia were both descendants of Mayflower immigrants whose families had intermarried many times over, perpetuating a pituitary gland defect which caused their small sizes. They were educated and raised as their larger siblings were, but ultimately became associated with P. T. Barnum who toured with them throughout America and Europe. The couples socialized with American presidents and were introduced to European royalty, living wealthy lives with tremendous opportunity. Their visit to Farmington had an impact on Celia, who was likely seven when they came to Utah, most likely in 1869 when the train line was completed.



Phineas T. Barnum was a distant relative of General Tom Thumb, left, and taught him to sing, act and impersonate famous people. In 1863 General Thumb married Lavinia Warren, center. Lavinia's sister Minnie later married Commodore Nutt, far right. The group toured the United States and Europe, being hosted by President Lincoln and Queen Victoria and were among the most well-known celebrities of the 19th century. Their visit to Utah, likely after the train line was completed in 1869, thrilled young Celia Millard.

On another occasion about this time, Thomas Giles, a harpist, brought a group of singers to Farmington for a performance. Brother Giles and Catherine had been acquainted in Wales, where they had both joined the LDS Church. In Wales Brother Giles had been a coal miner, but he was injured in an accident which cost him his vision. Sightless, he crossed the ocean, joined a handcart company and crossed the plains with his family. His wife and an infant died on the trek. Brother Giles remarried and then traveled throughout Utah, performing for many groups. On this particular occasion, Brother Giles performed in the Millard home, with Catherine inviting her neighbors and friends to hear the beautiful music. Brother Giles had a wonderful voice and sang as he played; his group often performing light-hearted songs which the pioneers enjoyed.

James owned two oxen, Buck and Brandy, who made a fine team. Several times James was called to use his team to haul granite blocks from Little Cottonwood Canyon to Temple Square as workers laid the foundation of the Salt Lake Temple. One day the family traveled to the Great

Salt Lake to visit some close friends. Oxen are generally sturdy, gentle animals and are not guided by the driver with harnesses and reins. Instead, the oxen were yoked together, and a wooden tongue connected the yoke to the wagon bed. That day the family left the wagon box at home. James placed boards across the axles and Catherine covered these with quilts upon which the children sat. As the family passed the cemetery in Farmington heading south on Second East, a large stage coach pulled by four horses approached them from behind on its way to Salt Lake City. The driver was a large man and his companion on the seat next to him, riding shotgun, carried a rifle on his lap to protect the passengers and any valuables. The children watched the stage close in on James' slow wagon. The driver called out, "Now, for the race!"

James was ready for the challenge. He stood on his footboard and shouted back, "Alright, come on!" He waved his hat at the oxen and encouraged them to hurry. The oxen, sensing the excitement, began to run. The sides of the road were littered with rocks so the coach could not pass. As they approached Glover's Lane which led west to the lake, James shouted, "Gee, Buck!" and the oxen immediately turned right onto the lane as though James was guiding them with a harness. Celia remembered this event as being quite a thrill. The ladies in the coach screamed for the driver to stop, but when the wagon quickly turned out of its way, the passengers cheered for James and his little family.

News and mail from the east and Europe arrived several times a year via stage coach. Cecelia remembered one occasion where Sacrament meeting was interrupted by a young boy who entered the chapel, removed his hat, and then walked to the stand and spoke to the bishop. Bishop Hess arose to tell the congregation that the mail coach had arrived. He then dismissed the meeting so all could get their mail. Celia remembers following her mother and the rest of the members to the post office, where the postmaster stood on the porch with an enormous bag. As he pulled out letters, he called out the addressee. Mail from Europe was at least six months old, but Celia remembered, "How gladly it was received." She also remembers that many letters had black edges, indicating news of a death.

Catherine and James both corresponded with their relatives in Wales and Somerset County and were diligent in obtaining genealogy information about their families. In 1870 James and Catherine took thirteen-year-old Alice to the Endowment House.[36] There they performed proxy baptisms for deceased ancestors and other relatives. James was baptized in behalf of his great-grandfather John Millard, for both of his grandfathers, and then for his father and two brothers. Alice was baptized for James' mother Martha, who had died four years earlier, and for both of her father's grandmothers. She was also baptized for James' sister and aunt. Catherine was baptized for her mother, Alice Howells, both of her grandmothers, and several cousins and aunts. Endowments for the deceased were not performed in the Endowment House, so the saints eagerly anticipated the completion of the Salt Lake Temple, which was still decades away. In 1871

---

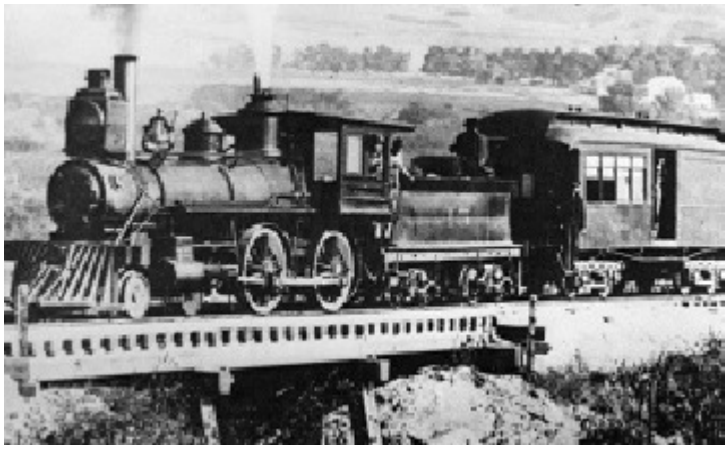
[36]I was thrilled to find these ordinances. At the time of these baptisms, James, Catherine and Alice stated their relationship to the deceased, providing invaluable genealogical information. It took some work to find the remaining ordinances "floating in the ether," so to speak of New Family Search, but with this information, combined with research of parish records, I was able to pull many families together whose temple work had already been completed but whose relationships would otherwise be unknown to us today.

President Young announced that ground had been broken for the St. George Temple, which was anticipated to be completed within five or six years. However, St. George was over three hundred miles away.

Frederick Piercy sketched this portrait of President Brigham Young in 1855. Cecelia described the prophet as having a very mild disposition.

President Young was revered as a prophet by the early pioneers. Celia wrote, "My children have asked me if I remember President Brigham. I do remember him better than I remember my mother, for I was older when he died. . . I was 15 years old when Brigham Young died. I heard him preach and make prophesies. Everyone called President Young, Brother Brigham in those days, and the children in their prayers were taught to ask the Lord to bless Brother Brigham and keep him out of the hands of wicked men. He came often to Farmington, and when the people knew when he was expected, all the young boys would go out on the roads to pick the loose rocks out of the road and paths. He had a carriage, as very few people did at that time, but it was a long, hard ride from Salt Lake to Farmington. He had a very mild disposition and always gave such good council and advice. The people had so much confidence in him that they went to him for advice for any and all undertakings. If they were undecided where to erect any public building they would ask him and he would visit the towns and could always point out the spot, and that place it would be and every one could see in no time that it was the very best location. It was the same with laying out the towns, making new roads, selecting locations for cemeteries, etc.

"I heard him talk at a meeting in Farmington. He was tired, as he had just driven from Salt Lake, and at that time it took several hours with a good team. There was lots of desert land between Salt Lake and Farmington, and very poor roads. After you left [Salt Lake City] there were only one or two houses east of the road south of hot springs. The springs were then east of the wagon road, and most every one would get out there to look at the water boil from under the great boulders. There were no more houses until you were right in what is now the center of Bountiful [seven miles south of Farmington]. At the meeting I mentioned he said, 'The time will come when the country will be settled and people will be living in nice homes, and the land will be cultivated with trees and flowers and gardens and cultivated farms, until you won't be able to tell where one town ends and another begins, all the way from Salt Lake to Ogden.' Everyone could hardly realize it then, as there was a sandy desert between Farmington and Kaysville [five miles north of Farmington], and a sandy hill they could hardly get over with a team. Then the other side of Kaysville was the Big Sand Ridge, as it was called. The sand was so deep it took a whole day's drive to go from Kaysville to Riverdale [twelve miles apart] with a load. As late as 1883, after I was married, my husband and I drove over that road and it took us from early morning until after dark to drive from Farmington to Riverdale. The sand was over the horses' fetlocks and half way to the hub of the wagon. Every one would have to walk, and the horses would have to rest and get their breath every few rods. The sand would drift like snow and there were no roads. There were a few dry farms east of the wagon road at that time, but very few, and not a tree for miles. I



Various train lines ran along the Wasatch Front, aiding the travel of Church leaders, and facilitating the transportation of missionaries to locations both west and east. Immigrants coming to Utah arrived on the train in days instead of spending months on the plains with handcarts and wagons.

had a hard time believing what Brother Brigham had said as I was wading over my shoes in sand, but it was a true prophesy, as now you can see the most beautiful homes and trees and flowers all over that great sandy range. When the water was taken from the Weber River and put onto that great sandy land, it soon made the desert blossom as the rose."

With the completion of the train line in 1869, coal oil could be brought into Utah, often replacing candles as a light source.

The railroad was completed in 1869, drastically changing many facets of Utah. Celia remembered that the trainmen allowed the Native Americans to hop on and off the empty flat cars and ride as they pleased. The train lines brought coal oil into Utah and Catherine was one of the first women to have an oil lamp which was much brighter than the light from a candle. Celia remembers she would need to shield her eyes from the brightness when she came in from outside at night.

President Young encouraged north and south lines throughout Utah and local communities donated land and money to assist the railroad companies. In 1870 the Utah Central Line shortened the route between Farmington and Salt Lake to just one hour and within a few years train lines ran north to Idaho and south to Provo, facilitating travel, commerce and church work.

On one occasion Celia and her siblings accompanied her mother on the train to Salt Lake City. They left the depot and walked east on South Temple Street next to the walls around Temple Square. As they passed the temple grounds, Catherine paused for a moment, and then looked back toward her children and said, "We will walk in here."

The Utah Central Line opened between Salt Lake City and Ogden in 1870, with a stop in Farmington, greatly facilitating commerce and personal travel. The telegraph, seen on right, was completed throughout Utah a few years earlier.

Celia wrote, "I have always felt so thankful she had that desire. We walked

through a winding path among the big slabs of granite rock all cut square, and about 12 to 18 inches thick and 3 feet wide and about 3 yards long that had been hauled there by ox teams for the building of the temple. There was a sheltering roof of some kind inside and joining on the high walls around the temple grounds for shade and protection from storm. There were a lot of men with all kinds of tools chipping and cutting the big slabs of granite and getting it ready for the walls of the temple. We walked through all this and over to the foundation of the temple which was only about 12 or 15 inches high. We walked across the foundation wall which was 16 feet across. The basement had not been dug completely out of the dirt that was filled in and the walls covered up before the people left their homes and moved south in 1858. We stood there on that foundation, my mother said, 'Oh, what a change there will be in this whole world by the time this is completed.' I have wondered since how much of a vision, if you could call it that, she could see as she looked ahead through the vista of years and knew more than she said."

Catherine Richards Millard Dies

Late in the summer of 1872, Celia, now age ten, was at school. Her teachers at that time were two sisters, one of whom had married into a polygamous family and the other, while single, would later marry into this large family. Celia was told that her mother had become very sick and she not only left class that day, but she was out of school for the remainder of the summer. She sat by her mother's bed and fanned her on the hot summer days. Catherine became so weak she could not care for herself. Celia waited on her every way she could and was at her bedside, with their loving friend and neighbor Jane Hadfield, when Catherine passed away so quickly that the rest of the family could not be gathered in time. Catherine was forty-nine years old.

Ortentia Leonard had been called by the Relief society to care for the deceased. Sister Leonard was a skilled seamstress and in fact taught sewing classes to the younger women of Farmington. She carefully and meticulously made the burial clothing for Catherine and lined the casket. This was her responsibility for several decades, but in her old age she was succeeded by one of Thomas Grover's daughters. Catherine was laid to rest in the Farmington Cemetery, leaving a grieving family.

The photograph of Catherine Richards Millard, far left, has been photocopied so many times that some of her features have been lost, such as her left ear and part of her hair. I wondered if I could improve on the photo and traced her features. In doing so, I was surprised to see the face of my mother emerge. Beth Innes Cannon, center left, was a great-granddaughter of Catherine. We inherit mitochondrial DNA solely from our mother's line, and as a result, mine came from Catherine Richards of Wales.

Fifteen year-old Alice stepped up to care for her younger siblings, and Celia added that no sister had a better brother than John, who was seventeen. She wrote that John was a very good student and, "was so kind and helpful in every way. He, I think, helped me as much as school teachers did." Mary was twelve and little Will was just seven. Celia described Will as being, "such a truthful little boy. Everyone loved him."

Grave marker for Catherine Richards Millard.
Photo courtesy of Debora DeDen.

William Joseph later told his own children that before his mother died, she told him to be a good boy and that she would come back and see him. He said he couldn't understand why Heavenly Father would take his mother, but his father was very kind and tried to be both father and mother to him. A few weeks after his mother's death, he was asleep in his bed next to his brother John. He opened his eyes and saw his mother standing at the foot of the bed, but when he reached out to her, she vanished.

James grieved for his wife. Celia wrote that, "his own heart was sad and lonely." However, he devoted as much time as he could to his children. He read them books and told stories and tried to help his children be happy and deal with the loss of their mother. He took his children on the train to the theater houses in Salt Lake City so they could see good plays, and he made sure they participated in town and church celebrations. He also took them on excursions to Ogden and Logan.

James bought a new Howe sewing machine which was powered with a foot treadle, and Alice began sewing all the clothing for the family. While this machine was a great blessing to the family, everyone thought it was very noisy.

Shortly after Catherine's death, James received a letter from his sister Elizabeth, who had never married and who had remained in England. She offered to come to Utah to help him and his family. James suspected that she was unhappy in England and was simply looking for a better place to live. He replied to her letter by saying that if she was emigrating to Utah for the gospel's sake, he would do everything he could to help her, but if she thought she would find loaves and fishes, she had better not come, as pioneer life was difficult. Elizabeth did not reply to his letter for quite some time, and she did not ever emigrate. She died a few years later.[37]

Despite the trials in James' life, he had a firm testimony of the doctrines taught by Joseph Smith and did all he could to be a true and consistent Latter-day Saint. In 1873, the patriarch John Smith, a son of Hyrum Smith, traveled to Farmington where he gave many patriarchal blessings. During that week he gave blessings to John, Alice, Mary and Celia, declaring each to be of the lineage of Ephraim. In 1874 James sought to receive his patriarchal blessing. Charles W. Hyde, an early convert who had lived in Kirtland with the Saints, was set apart as a patriarch by Brigham

[37]James's daughter Mary performed Elizabeth's temple work in the Salt Lake Temple in 1905.

Young. He traveled throughout Utah giving blessings and was the patriarch who gave James his blessing, where he declared James to be of the lineage of Joseph.

James wrote often to his friends and family in England which provided a way for him to obtain genealogy information. In early 1874 and again in 1875, James visited the Endowment House where he performed proxy baptisms for cousins who had died. He worked hard to trace his genealogy back through the generations. His friends in England, although not LDS, willingly assisted him in his research. James later performed their temple work, too.[38]

In an attempt to promote education in Farmington, Bishop Hess organized a literary club in 1874. John James, just eighteen, was called to be one of its officers. The club later became the Young Men's Mutual Improvement Association. John sought out any educational opportunities throughout his life, and about this time he passed the necessary examinations in order to qualify to teach school. He continued to be diligent in assisting his younger siblings with their educations.

In 1875 the Farmington ward organized a Young Ladies Mutual Improvement Association. Celia served as the secretary. She and her siblings also sang with the ward choir. There they learned the hymns, which Celia said stayed with her throughout her life. Bishop Hess also organized a Home Dramatic Club. He called ward members to participate by reading their names over the pulpit. While several were older adults in the ward, many were young men and women. The bishop encouraged them to consider the call to the drama club to be just as important as a calling to serve a mission. John and Celia were among the first fifteen people called to serve in the drama club, and all were set apart with a priesthood blessing.

At first, Celia was the youngest member of the drama club, but it was very important to her and filled a great void in her life after the death of her mother. She rehearsed with the other actors in the ward amusement hall, which the ward members had built but not entirely completed. Their first play was *The Gun Maker of Moscow*, a romantic drama in which John Millard played the lead of Ruric. The second play was *Highwayman's Holiday*, a comedy everyone enjoyed. The early audiences sat on benches made from old lumber in the incomplete building. They were charged admission, and with the funds raised the building was soon completed. After the completion of the social hall the club bought costumes and scenery. Then they raised money for the poor, including buying one woman a sewing machine. Celia said all the actors worked very hard for several years, with a great deal of money

Farmington Ward members built the Social Hall, also called the Ward Amusement Hall. The dramatic club performed plays and musicals to raise money to complete the building.

[38]Cecelia and William both wrote of their father's dedication to temple work. I spent quite a bit of time researching all the temple work James did, not only in the Endowment House, but later in the Logan and Salt Lake Temples. He engaged his adult children in this work and all assisted in these ordinances.

raised for charity. The actors were never paid, and they all felt very blessed. Celia learned from the other actors and eventually received many of the leading parts. Their brother William eventually became very active in this club, too.

The residents of Farmington, like the other enterprising pioneers of the early communities in Utah and Idaho, spent time together in many activities. Besides the drama club, they organized choirs and brass bands. They enjoyed parades and numerous community events. Joseph Robinson, the son of Bishop Robinson, became a beloved choir director. His nephew Loren Robinson and the beautiful Mary Millard were sweethearts and it was assumed that one day they would marry.

Changes in Church Organization Affect the Millard Family

In 1875, plans were underway for the groundbreaking of the Manti and Logan temples. In addition, President Young looked ahead to the completion of the St. George Temple. During this period of growth for the Church, he felt inspired to bring about another reformation of the saints in Utah. By this time, there were almost one hundred thousand residents in Utah.

Now in his mid-seventies, and recognizing that his health was failing, he desired to strengthen the Church before leaving it in the hands of the Quorum of the Twelve Apostles. While President Young kept abreast of what was happening in the areas of the Church, which was spreading throughout the West, he was aware that a pattern of consistency in the structure of the Church was absent. In just two examples, some of the apostles also functioned as stake presidents, and some bishops presided over more than ten communities.

After contemplating his desires and seeking revelation, President Young began a reformation by strengthening the Priesthood organization. He and the apostles planned visits to all the stakes. As they made these visits, they created twenty new stakes in Utah and Idaho and created high councils for each of them, not just for a few stakes. For the first time, young men were directed to be placed in priesthood quorums, and deacon, teacher and priest quorums were organized with teenage boys in leadership positions instead of adult men.

In many wards, all the of the members were re-baptized to demonstrate their commitment to the Gospel of Jesus Christ. On several successive Sundays in July and August of 1875, Apostles John Taylor, Wilford Woodruff, George Q. Cannon and Joseph F. Smith attended large baptismal services where many Farmington ward members were baptized at their hands. Prominent men in the ward also assisted with the baptisms and confirmations, such as Bishop Hess, Judge Thomas S. Smith, Thomas Grover, Oliver Robinson, and in one case James Millard assisted with a confirmation. John, Alice and Cecelia were re-baptized. For Mary, age fifteen, and William, age nine, this was their first baptism.[39]

---

[39]I have spent a lot of time studying the old Farmington Ward records, since in addition to the Millard family, I have researched the Grover families. I had seen all the 1875 baptism dates with apostles present, but I am in debt to my son Thomas Stephen Markham who alerted me to documents discussing the reformation before President Young's death which explained what was happening.

President Young encouraged members to live the Word of Wisdom, and he directed Relief Society sisters to take strong actions to see that the men in their communities did not imbibe. Some ward Relief Society presidents became guardians of the only alcohol in town and were the sole persons in charge of deciding who qualified to receive this for medicinal reasons. The payment of tithes and food storage was encouraged.

During this period of reformation, in 1876 James was called to serve an Eastern States mission.[40] By this time his oldest son John was twenty-one, and with Alice nineteen, perhaps their bishop felt they could take care of Mary, sixteen, Celia, fourteen and young Will, now eleven. Other families of missionaries were in similar situations, but James felt he couldn't leave his children alone, and he turned down the mission call. Things did not go well for James after that. Two of his best cows died, and then two horses.

That winter, fourteen-year-old Cecelia became very ill with diphtheria, a contagious disease which had not only killed many in Utah, but was spreading throughout the United States. Cecelia had a high fever and her breathing was labored. While quarantines were common in Utah, with public officials keeping track of illness to keep the population healthy, they generally didn't need to be enforced when a disease such as diphtheria was involved. People were afraid of this disease, and often many or all of the children in a family died from it.

One Sunday, nineteen-year-old Alice stayed home from church to care for Celia. Because of a recent storm, fresh snow covered the ground. The two girls heard a knock at the door. Upon opening the door, they were greeted by an old man with a long, white beard. He was dressed in a homespun gray suit. He said to Cecelia, "My young sister, you are not going to die. I have a blessing for you." He asked for a pen, ink and paper. There was no paper in the house, but Alice gave him a slate and pencil. Using the letters from Cecelia's name, he quickly wrote fourteen lines:

Cecelia I say be of good cheer
Ere long you'll be restored don't fear
Comfort your self God is your friend
Eternity'l heal you depend
Long you will live upon the earth
Indeed you'l be of mighty worth
Angels will guard you from all harm

Sure you'l be true you're heart is warm

Make ready Jesus you will see
In Jackson County you will bee

---

[40]Cecelia wrote that he was initially called but felt he couldn't leave, but finally did go in 1879. I found a record in the LDS Missionary Record Index, film #1913092, which states James Millard was called from Farmington to serve in the Eastern States on Oct. 9, 1876. The timing fits perfectly with the writings of Cecelia and William, who said that James served for one year in 1879-1880..

Look forward to a happy life
And you will be a lovely wife
Rejoice you'll have great wisdom given
Depend you'll have a place in heaven.

Before the stranger departed, he told Cecelia to guard the slate and to copy off the words as soon as possible. As he left, he closed the door to the house. When the girls opened the door to see where he had gone, there was no trace of him, not even footprints in the snow.

Cecelia and Alice were amazed. They knew all the residents in town, but they did not know this man, nor did any of their neighbors when they later made inquiries. Cecelia and her family became convinced that the stranger was one of the Three Nephites who had come to heal her of this dread disease from which she fully recovered.[41] Interestingly, no blessing was given to Alice, whose life was to be very short.

The following year, in April of 1877, President Young dedicated the St. George Temple. James' twenty-year-old daughter Alice was among the first to be sealed in a polygamous marriage after the temple's dedication.[42] Her spouse was William Henderson Watson, the husband of her good friend Janet Hadfield, the daughter of their neighbors Jane and Joseph Hadfield. The couple soon returned to Farmington to live. President Young died in August.

William Howell Richards Emigrates

Two months later, Catherine's brother William Howell Richards emigrated to Utah. William had lived a difficult life. He had moved from Wales to England where he had been widowed three times, and for a short period he raised two young sons alone. However, in 1869, he married a new convert to the LDS Church, Lucy Renton, who was just sixteen years old. In 1877 they lived in the Bradford area of northern England seventy miles west of Liverpool, where the LDS Church had several branches,. That fall they traveled to the port in Liverpool where they and one hundred and fifty other converts boarded the ship *Idaho*, where they were the last emigrants that season from the British Isles. The *Idaho* was powered by steam, not sails, so this journey to New York took only twelve days.

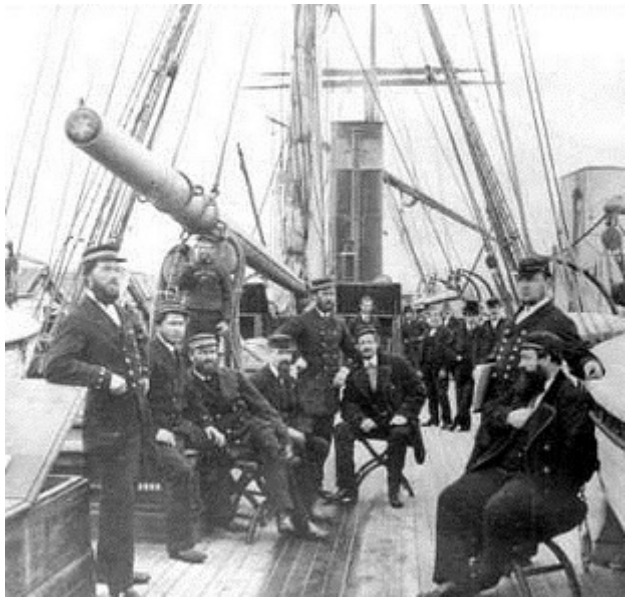
William and Lucy, who was now twenty-five years old, traveled with William's second son, Will, age eleven. Surely he was helpful to his younger half-siblings, Edward, six, Jane, four, Catherine, three, and baby Emma. William's oldest son Thomas had recently died. Twelve returning elders

---

[41]In 1963, my Grandmother Mary Elizabeth Grover Innes wrote, " Farmington was a small town then. Very few strangers. No one saw him come or go, except her sister Alice. People were afraid of diphtheria. Who would enter a home under such conditions?" Her information came from Cecelia's 1945 written description of this event, of which I have a copy, courtesy of Wayne Airmet, George F. Grover's grandson. I spoke with Norma Grover Airmet, Wayne's mother, about this event as I wrote this history. Norma, like my sisters and myself, were always told the visitor was one of the Three Nephites.

[42]In looking for the record of this sealing, I was surprised to learn that sealings had begun taking place in the St. George Temple in January of 1877.

were also on board. Records from this voyage state that these saints had wonderful voices and sang throughout their journey, in fact, singing after 10 p.m. had to be forbidden. William and his family took the train from New York to Utah.



The steamship *Idaho* was built in 1869 and is shown here with her crew. She crossed the Atlantic from Liverpool to New York City numerous times, often carrying LDS converts and returning missionaries.

Perhaps they were met in Salt Lake by James Millard, but with his personal trials, James was not in a position to assist William very much. After living in Salt Lake City for a short time, William, Lucy and their children traveled south to meet William's brother, Morgan. They settled in Panguitch for a time but then moved to Manti, possibly having been asked to settle there to help in the construction of the temple.[43]

In 1879 William and Lucy were sealed in the St. George Temple, as the Manti Temple was still a long way from being finished. At this time they also performed ordinances for many of their ancestors.[44] William received the endowment in behalf of his brother Thomas. Without providing a death date, he wrote, "In the Church," indicating Thomas had been a faithful member. William was also baptized for his grandfather Richard Richards, the father of his father William, and he performed the baptism and endowment for his mother's father, Thomas Howels. In addition, Lucy acted as proxy for William's deceased wives so he could be sealed to them.

By the end of 1879, William had taken a plural wife, Mary Brown Woodhead. Mary, age forty-six, had been widowed earlier that year shortly after emigrating to Utah. She had five children, three of whom survived infancy.[45] William traveled with Mary to the Endowment House in Salt Lake City where they were sealed. While William and Mary did not have any children together, William and Lucy had two more children by 1881, one of whom died. This large, combined family was loved by their neighbors in Manti, and William was known for having a special gift of healing through priesthood blessings.

Cousin William Richards Emigrates

---

[43]I was fortunate to find a short biography of William in *A Peach of a Place: A History of Ferron and Molen, Utah*, by Evelyn P. Huntsman, which I have relied on.

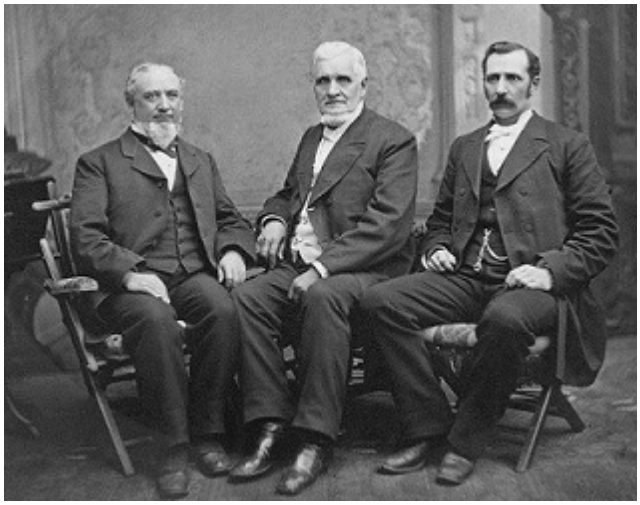
[44]William had no easy way of learning of the temple work Catherine had performed in 1870., so Lucy inadvertently was proxy for some of William's ancestors for whom Catherine had been baptized. Information given at the time all these ordinances were performed was very helpful in current research.

[45]Manti Ward records and the 1880 census show Mary and three of her children living with the family.

In 1881, William's cousin, also named William Richards, emigrated to Utah on the steamship *Wyoming*. William was the son of Edward Richards, Catherine and William's uncle. William, like his cousin, had endured a difficult life in Wales. His first wife and three of their four children had died, leaving him with his youngest son, also named William. His marriage to Mary Ella Lougher took place in 1880 and they immediately made plans to emigrate. Before leaving Wales, William and Mary Ella adopted the orphaned children of William's sister Barbara, Margaret and John, bringing the children with them to Utah.

Shortly after arriving in Utah, they traveled to Manti, obviously having been encouraged and possibly financially supported by their cousin. Sadly, young William and the adopted son John both died shortly after their arrival in Manti, leaving the couple with their adopted daughter, now thirteen. William and Mary Ella were sealed in the Endowment House early the next year and were faithful in performing temple ordinances for their ancestors and relatives.

In 1882, William and his wives Lucy and Mary moved across the valley to Ferron where they lived in a one room log cabin. President John Taylor lived nearby on a farm while hiding from federal marshals. He had been sustained as president of the LDS Church in 1880, and as a polygamist, he was a large target of the marshals. The residents of Ferron kept on the lookout for any strangers, although by this time the federal marshals were well-known in the Mormon communities.



LDS Church First Presidency in 1880, L-R: First Counselor George Q. Cannon, President John Taylor, and Second Counselor Joseph F. Smith.

William traveled to Salt Lake where he worked to earn money for a larger home. In his absence, Lucy, Mary and the children stayed busy making adobe bricks. When William returned to Ferron for Christmas, he was very ill. Lucy was expecting their ninth child, and she was quite weak. On the 11th of March she gave birth to a baby boy, but Lucy died the next week. William, still sick from his illness in the fall, tragically died the next month. He was fifty-eight.

Their sons, Will, who had just turned twenty, and Edward, age twelve, returned to Manti where they lived with their father's cousin William Richards, whose wife gave birth to their only child, Annie, the next year. Their sisters were taken in by ward members.

Jane, by then age ten, went to a family who had just lost a daughter. Catherine was raised by the bishop but later lived with Jane after she married. Emma lived with neighbors. A couple desperately wanted Mary, age two, but shortly after adopting her, they moved to Colorado and her siblings were very sad to be separated from her. The baby, James, was cared for by several families, but he died later that year.

William's widow Mary moved to Salt Lake City where her two oldest children settled. She kept

the Richards name until her death in 1918 at the age of eighty-five.

Alice Elizabeth Millard Watson Dies

Tragedy had not spared the Millard family in Farmington. In 1878 Alice gave birth to a son she named John after her brother. Sadly, he only lived a week, and Alice became very ill with infection and died two weeks later.

Her family was present at her deathbed, and as she died, she hugged her brother John and said, "Here is a brother that never spoke a cross word to me in his life." The whole family mourned her loss, but Celia grieved for Alice like she had mourned for her mother, since Alice has cared so much for her in the four years since Catherine had died.

A photo taken of James Radford Millard and his children sometime after the death of Alice in 1878. Back,: Cecelia and William Joseph, front: James, Mary and John.

Walter L Grover

Death and difficult living conditions were not the only hardships for the early pioneers. As in any family, there were disagreements and the large Grover family in Farmington had its share.

Walter Grover[46] and his half-brother Edward did not get along.[47] Amidst these problems, seventeen-year-old Walter left his father's home in the winter of 1877 and hitched a ride to Logan where his grandmother Elizabeth lived.

The widowed Elizabeth and her daughter Elizabeth, Walter's mother, had walked across the

---

[46]Walter Grover was my mother's grandfather. My mother, her mother, and my aunt Marilyn all told me that his name was Walter L Grover, with the L standing alone. It was not associated with a name, and this was not uncommon for the time. Early Farmington Ward records gave his name as Walter Grover, but later Church records show the initial. I suspect Walter added it during his lifetime.

[47]Cecelia described the family problems in these words, "There was jealousy in the family. One of the wives who was somewhat of a favorite, had a son older than Walter, and it was a case somewhat similar to Hagar and Ishmael of Bible fame, only in this case the father kept the wife and turned the son away. Thus Walter was driven way from home right in December, midwinter in 1877. It almost broke his mother's heart, but she could do nothing. She had several small children and had to endure it." Cecelia's biography of her husband proved invaluable in describing Walter's life.

Elizabeth Walker Grover, the mother of Walter L Grover.

Walter's grandmother, Elizabeth Coleman Walker Gillions.

plains in 1856 as part of the first handcart company. Her mother Elizabeth had been widowed twice since that trek and was now married to an eccentric British immigrant, John Gillions, whom everyone loved.[48] John took pride in his large gardens and was happy to have young Walter work alongside him, helping with his farm stock and difficult household chores.

Walter was a spry young man, weighing only one hundred and fifteen pounds when he arrived at his grandmother's doorstep. During the next year, he gained enough weight so as to not appear skeletal.

At the end of that year, Walter found work with a freighting merchant. He and a friend rounded up forty-four oxen who had wintered on a range north of the Great Salt Lake and drove the oxen to Elko, Nevada, southeast almost two hundred miles.

Once in Elko, they located the merchant's eight large prairie schooners. Dividing the oxen and wagons in half, they chained the eight wagons into two groups of four, and then placed the oxen into 22 yokes, with eleven yokes at each group of wagons. They found two men in Elko who wanted to get to Utah, so they shared their supplies with these men who helped drive the wagons, plus the horses the boys had ridden to Nevada, back to Utah. This was very hard work in difficult spring weather, but Walter and his associates accomplished the task. Walter then returned to his grandmother's home in Logan where he worked for his step-grandfather.

The First Primary is Organized

In 1878, the Millard's friend and neighbor Aurelia Rogers was poised to take steps which would leave a large mark in LDS Church history. Sister Rogers, a highly thoughtful and spiritual woman, was the mother of twelve children. The beginnings of the first Primary organization came from the concerns Sister Rogers had for the young boys in Farmington, possibly related to the reformation of the Priesthood quorums began by President Young which had created a place in the Church for the teenage boys.

Aurelia wrote, "I had reflected seriously upon the necessity of more strict discipline for our little boys. Many of them were allowed to be out late at night; and certainly some of the larger ones well deserved the undesirable name of 'hoodlum.' It may seem strange that in a community

[48]My grandmother, Mary Elizabeth Grover Innes, Walter's daughter, knew this man. Beside his name in her genealogy records, she wrote, "The one we kids all loved." Mary was almost twenty-three when John died.

calling themselves Latter-day Saints, children should be allowed to indulge in anything approaching to rowdyism. But it must be remembered that the age in which we live is one that tends to carelessness in the extreme, not only in regard to religion, but also morality. And not only this, but in many instances our people have been driven about and persecuted on every hand, until it has seemed to be all they could do to make a living for their children. . .Yet why should anything be allowed to come before the most sacred duty of parentage, that of looking after the

This depiction of the first Primary is from a 1941 mural painted by Lynn Fausett in the Old Rock Church. Eliza R. Snow is shown seated far right, with Bishop John W. Hess at the pulpit. Aurelia Rogers is standing next to him. Will Millard was a twelve-year-old Primary child, with his sisters Mary and Celia teaching.

spiritual welfare of the children? . . . A fire seemed to burn within me. . . .

"A few weeks later Sister Eliza R. Snow Smith and Sister Emmeline B. Wells, from Salt Lake City, came to Farmington to attend a Relief Society Conference. After the meeting was over, [they] stopped at my house for a short call. The topic of our conversation was our young people, and the rough, careless ways many of the young men and boys had at the time. I asked the question, 'What will our girls do for good husbands, if this state of things continues?' Sister Eliza seemed deeply impressed with the question; and then I asked, 'Could there not be an organization for little boys, and have them trained to make better men?'"

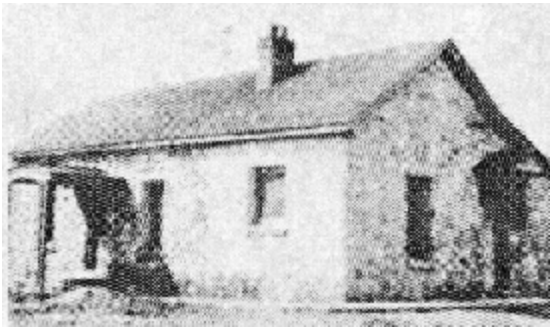
Sister Snow[49] returned to Salt Lake City and met with John Taylor, in 1978 still president of the Quorum of the Twelve Apostles. After receiving his approval, she wrote Bishop Hess, who then extended a calling to Sister Rogers to create an organization for the boys of Farmington. Sister Rogers wrote, "Up to this period the girls had not been mentioned; but my mind was that the meeting would not be complete without them; for as singing was necessary, it needed the voices of little girls as well as boys to make it sound as well as it should. . . . While thinking over what was to be done for the best good of the children, I seemed to be carried away in the spirit, or at least I experienced a feeling of untold happiness which lasted three days and nights. During that time nothing could worry or irritate me. . . This was a testimony to me that what was being done

[49]In researching another family, I studied 18th Ward records. There, Eliza, known to us today as Eliza R. Snow, was known as, "Eliza Roxy Snow Smith Young." In Sister Rogers' history she was known as "Sister Smith" because she was a plural wife of Joseph Smith even though she married Brigham Young after Joseph's death. In a transcribed letter, Eliza signed her name as , "E. R. Snow." Lorenzo Snow was Eliza's brother.

was from God."

Louisa Haight, the wife of Horton Haight, was called to be a counselor to sister Rogers. Rhoda Richards, one of the wives of Apostle Franklin D. Richards, became secretary. The older daughters of these two women, Sarah Richards and Keturah Haight, also worked in the Primary, Sarah assisting her mother as secretary. Celia and Mary Millard both helped teach the children. William Millard, by that time twelve years old, was among those who belonged to this Primary Association. Celia taught the children dialogues for plays and helped them sing. Their performances raised money for music and instruments for a Primary band. This organization, with over two hundred children at its very first meeting, became very successful and within a few years the concept had spread to wards throughout Utah.

During this time, Elizabeth Grover visited her son Walter in Logan at her mother's home. She told him things were much better and implored him to return, which he did. Upon returning to Farmington, he worked on his father's farm and hauled wood from the canyons for his father's families.



Walter Grover built this home for his mother in 1879. The home still stands and is occupied by a business.

He received permission from his father to build a home for his mother on the edge of their farm. He took a wagon to the canyon where he chopped timber. He then hauled it to the sawmill and then back to his father's property. He hauled rock for the walls from the hills, sand from one of the canyons and gathered clay for mortar near the Great Salt Lake.

His father hired a mason to built the rock walls of the home, and when that was completed, Walter put on the roof and shingles, laid the floors, hung the doors and did all that was necessary to complete a lovely two-room home for his mother, who at this time had three children at home besides himself. (Four children had died young.) Elizabeth was thrilled to have this home and said, "It seems like heaven." The following year, she gave birth to her last child in this home.

James Radford Millard served a mission to the Southern States in 1879-1880.

James Millard Serves a Mission

By 1879, James' health was poor. He'd felt things had not gone well for the last few years, so he found a quiet place and knelt down to pray. He told the Lord if his life could be spared, if he could be healed from his afflictions, he would serve a mission. He soon regained his health whereupon he told Bishop Hess that he was

The 1880 census shows John Millard as the head of his family, caring for his three younger siblings and his father's farm and orchard while James Millard served as a missionary in the Southern States Mission. Certainly good neighbors helped. The Hadfields lived next door and Aurelia and Thomas Rogers were two doors away.

willing to go on a mission.

He left on the first day of May, 1879, serving in Alabama. John, now twenty-four, took care of his three younger siblings in addition to teaching at the local school and taking care of his father's farm. James worried a lot about his children and their livelihood, so he wrote often, telling them what crops to plant and how to care for them. After one year of missionary service, James' health again declined. He was released and able to return home to his family.

John James Millard Marries Keturah Haight

Shortly after James' return from Alabama, John was sealed to Keturah Haight in the Endowment House by Apostle Daniel H. Wells. They named their first daughter, born in January of 1881, after John's deceased sister Alice. At the conclusion of that school year, John worked all summer for a railroad company trying to earn enough money to buy property and build a home for his family.

In 1882 the U.S. Government passed the Morrill Anti-Bigamy Act, and federal marshals began in earnest to prosecute polygamists. Although James never remarried after Catherine's death, he was supportive of his neighbors who were polygamists. James and his son William, by now seventeen, often worked together to find hiding places for these men to prevent their arrests. William later told his children that when he arrived home late, he did not dare go to bed without first lighting a lamp because he never knew who he might find in his bed.

At this time, Walter Grover headed south to Kamas, Utah, outside Park City, where he chopped trees and hauled lumber to a sawmill on the Provo River. His father furnished the oxen for this job, but Walter's wages were needed by his father's wife Loduska and he was forced to give them to her. Being very unhappy, he left home again, this time back to Provo where he worked on the construction of the Denver and Rio Grand Railway to Colorado.

His working skills did not go unnoticed, and although just approaching his twenty-first birthday, he was hired as a foreman with the responsibility of moving ties from Provo fifteen miles north to American Fork. When that job was completed, he and some of his associates went south to Spanish Fork Canyon to work on building the train line there. After paying for food, he was left with $1.40 after ten hours of labor each day. He and his friends slept in unheated railroad cars during this winter. It was difficult work, but Walter felt it was the best paying job he could find,

and he endured because he was working to save money for a future family. By this time he and Cecelia Millard were romantically involved.

Horton David Haight Leaves Farmington to Colonize Oakley, Idaho

This year Horton Haight was called by President John Taylor to colonize Cassia County, Idaho, one hundred and fifty miles north. Brother Haight was set apart as the presiding elder and many members of the extended Haight family chose to go with him to Idaho.[50] President Haight encouraged many of the young men of Farmington to accompany him. While this new settlement would be difficult, it would be a great opportunity for young families to acquire land and have a promising start. John Millard, President Haight's son-in-law, was among those who chose to go.

Walter learned about the mission to Cassia County and decided to join. His daughter Mary would later describe him as, "practically boiling over with pioneer blood." Walter left Provo and returned to Farmington in time to travel with the first group of men who left in the spring. Upon arriving in Cassia, they spread out as they staked out their homesteads. Walter and some friends went fifteen miles west to Willow Creek, not far from the Snake River. In order to properly homestead the property, these men had to comply with the Homestead Act, which was signed into law by President Lincoln in 1862. Settlers were required to improve the land and then file for the deed of title.

The men worked together for two months to get logs from the mountains in order to build homes. In June most of these men returned to Farmington for their families, but Walter and a few other men stayed in Idaho. Walter had staked out eighty acres and as a result had to earn one hundred dollars to pay for the title. He and his associates traveled one hundred and fifty miles west to Soda Springs to obtain employment where they cut ties for the railroad company.

Unfortunately, Walter was kicked in the face by a horse and was hurt so badly he was taken to Logan. The doctor there found that while his upper and lower eyelids were cut, his eye was not injured at all. He stitched Walter up and encouraged him to rest for a few days. Walter decided this would be a good opportunity to return to Farmington where he could stay with his mother and visit Cecelia. Cecelia, now twenty, lived at home with her father, her older sister Mary, and younger brother William. By this time William, age sixteen, was the secretary of the Farmington Sunday School, a position he held for seven years.

In the meantime, the other homesteaders packed their belongings and families and made the long trek back to Idaho. John Millard and his wife Keturah were among those who left Farmington in late July for the new town of Oakley. Joining them were Loren Robinson and his new bride, Sarah Richards, one of the youngest daughters of Apostle Franklin D. Richards. To the surprise

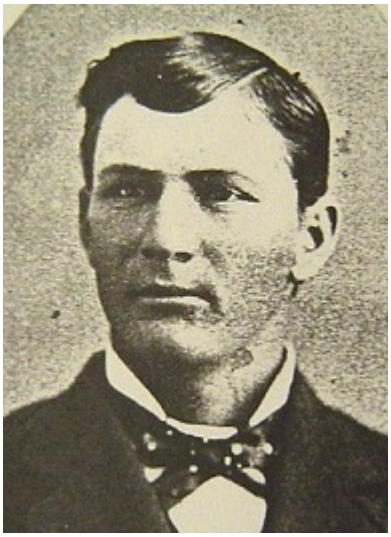
[50]Twenty-four years later, David B. Haight, Keturah's nephew, would be born in Oakley, and in 1976 would be ordained an apostle.

of many, Loren had not married Mary Millard, his longtime sweetheart.[51] The reason why is now lost to history.

The trip to Oakley took thirteen days in covered wagons. John and Keturah lived in a two room log cabin which John finished that fall. That winter John began teaching school again, although he worked on his farm in the summers.

Walter remained at home with his family. His father Thomas was seventy-five, with his numerous children and their families spread throughout Utah. He seemed happy to have Walter back in Farmington, and Thomas asked him to remain home for the rest of the summer to bring in the harvest on his large farm. Walter cut the hay and grain and harvested the corn and husked it for the animals.

After four months of hard work, Thomas offered Walter fifty dollars. Walter had expected much more than that and petitioned his father, reminding him that he could have returned to Soda Springs and made enough money to pay for the title on his property at Willow Creek. Thomas did not have the money to pay him, but he did give him a wagon which was needed and appreciated.



Walter L Grover was "boiling over with pioneer blood," according to his daughter Mary.

Cecelia Sarah Millard Marries Walter L Grover

At this point Walter, now twenty-three, proposed marriage to Cecelia. She accepted. They traveled to Salt Lake in January of 1883 where they received their endowments and were married in the Endowment House.[52] When the roads were clear of snow in March, they loaded the wagon with all their goods and supplies and traveled to Oakley, a trip which took nine days.

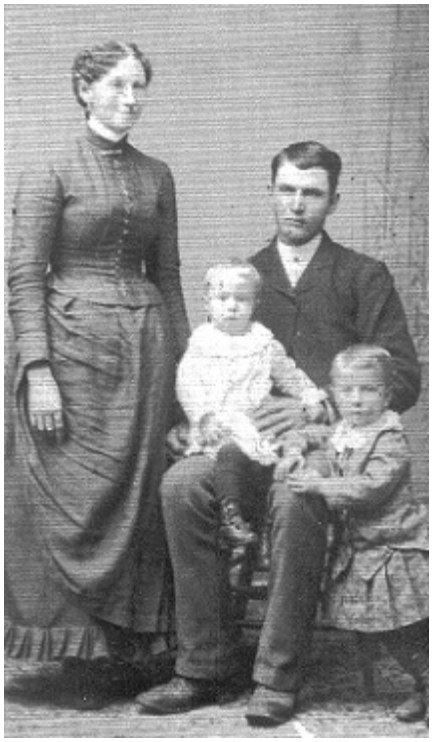
The young couple lived in Oakley that summer and fall, near Cecelia's brother John and his wife Keturah, who gave birth to their second child that spring, a son named James Horton after John and Keturah's fathers. In January, Cecelia gave birth to her first child, a son they named George Frederick. That summer they moved to a one-room log cabin Walter had built at their homestead property on Willow Creek.

In 1884 the Logan Temple was dedicated. This became a great blessing for the members of the LDS Church in northern Utah and Idaho. Also that year, Apostle Joseph F. Smith set apart James, now fifty-six years old, as a member of the Davis Stake high council, where he would serve for the next fifteen years. James was a trusted member of Farmington, and in addition to

---

[51]Interestingly, it is from the biography of Sarah Richards Robinson that we learn, "Mary [Millard] was considered to be [Grandfather Robinson's] sweetheart."

[52]The names they used at this time were Walter L Grover and Celia Sarah Millard.



Cecelia and Walter Grover, 1886, with sons Leslie and George.

serving in this respected calling, he had also been appointed by his bishop to serve as a water master who regulated the irrigation streams in his large ward and ensured each farmer received his rightful share of water. A great deal of peacemaking was required to be a water master, and James held this position for many, many years.

While John Milard worked as a schoolteacher in Oakley and homesteaded his own property, his brother-in-law Walter was having problems finding work to raise cash. The stock and sheep owners near his property at Willow Creek owned the water rights and would not share, so Walter and the other young farmers had claimed property without the ability to successfully farm.

Walter had been able to get wood from the mountains, and by 1885 Walter had added a granary to the property, plus a barn and chicken coops. Cecelia had given birth to their second son, Leslie, in the log cabin. On Sundays the family climbed in the wagon and traveled fifteen miles to church in Oakley where they would see John and his family, which now included three children, John Joseph having been born just after Christmas in 1885.

Family of John James and Ketura Millard in 1886. Children are, baby John Joseph, James Horton and Alice Elizabeth. Photo courtesy of Debora DeDen, a descendent.

The deadline was approaching for Walter to secure his deed, and even without water rights, Walter felt he had to buy the title to his claim so as to not lose his investment. He had in the past sheared sheep for Rozel Hunter, the son of early Davis County pioneers. Rozel's wife Effie had been born in Farmington and Rozel and Walter had known each other for many years. Rozel had settled in Oakley and Walter approached him about a loan of eighty-five dollars. Rozel didn't even blink. Without asking for any kind of a promissory note, he told Walter to tell the manager of the

Oakley coop store to let Walter borrow the money from his account. Walter and Cecelia were both so grateful. They secured the title and paid Rozel back as soon as they could, with interest.

In 1886 Walter found a nice piece of land in the new community of Elba, on the west side of the mountain from Willow Creek. This property had a spring, which made it more appealing than Willow Creek. Over the summer he had worked to haul logs from the canyon, had them sawed into boards and then had moved the lumber to his new property. In August Walter sold the buildings on his Willow Creek property to a rancher, who moved everything to his own property. Walter then took his wife and two sons and all their worldly goods in a covered wagon over the mountain to Elba.

When they arrived, they emptied the wagon, including their stove, which they placed on the ground in a select spot. Walter then took the wagon box off the axles and set it on the ground. He put the bows in the wagon box and Cecelia put on the canvas cover. That became their bedroom. The family lived like this, out in the open, for several days, but Walter had soon built a one-room frame house from the lumber. After that, he went to the canyon every day except Sunday to get the logs for more rooms on the house and for other buildings.

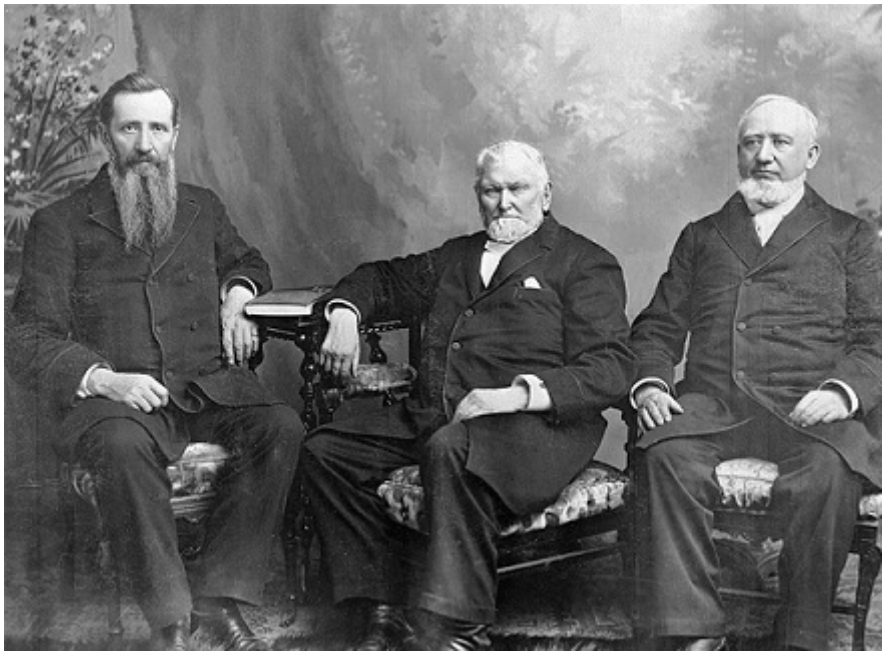
Before the first snow arrived that year, Walter had added two larger rooms in front of the original frame house. He had also built a stable for the horses and cows, coops for the chickens and a pen for the pigs. That winter was particularly severe, but the family stayed warm and comfortable in their new home, although because of the heavy snows, they didn't see many people. Walter preferred the community of Elba to Willow Creek because he could get work anytime he needed cash. They enjoyed the association with other ward members, where each Sunday the bishop would announce who was going to kill a cow that week so ward members to buy what they needed from that person. Walter was called to be the president of the Young Men's Mutual Improvement Association.

The following year in 1887, Horton Haight was called to be the president of the Cassia Idaho Stake, which covered large parts of Idaho, Utah and Nevada. When President Haight and his counselors visited the various wards, they traveled on horseback with camping equipment.

In the spring of 1887, Walter Grover dug a ten foot pond at the mouth of his spring and rocked it in with a wall. Crystal clear water soon filled the rock pond and then flowed out the lower side, which Walter directed to their garden. The next year, early in the spring of 1888, Mary Elizabeth Grover was born in the little log home.

President Taylor died in the summer of 1887. Because of intense persecution of LDS leaders due to polygamy,

A baby picture of my grandmother Mary Elizabeth Grover Innes would be appropriate, but I don't have one. A kind, gentle woman, Mary was deeply proud of her pioneer parents. This photo was taken in 1951, nine years after she was widowed at age 53.



Wilford Woodruff, center, was sustained as president of the LDS Church in 1889, keeping George Q. Cannon, right, and Joseph Smith, left, as counselors.

Wilford Woodruff, the president of the Quorum of the Twelve Apostles, was forced to remain in hiding. He had been in Sanpete County when he learned of President Taylor's passing, and while he returned to Salt Lake City, he did not appear in any public meetings for two years, as federal marshals were determined to arrest him. He was sustained as president of the LDS Church in 1889, retaining President Taylor's counselors.

By this time William Millard had moved to Salt Lake City where he attended the University of Deseret. The university, organized by Brigham Young in 1850, struggled for a few years, meeting in a one-room adobe building downtown. The university began offering regular classes in 1867, and by 1884 students met at a campus four blocks north of the LDS Temple where Washington Elementary now stands. In 1886 the first students graduated with a two-year education degree, and by 1887 William had graduated with his teaching degree and was ordained a Seventy.

The following year William accepted a mission call to serve in the Southern States. He later told his children that on the train to South Carolina, he was accompanied by a doctor he knew from Salt Lake. William had a sandwich with bread his sister Mary had made, butter from their cow and jam from their fruit trees. The doctor had nothing to eat, so William shared his meal with him.

Like all missionaries, he traveled without purse or scrip, and he often found it difficult to eat corn bread and fat bacon, staples in the south at that time. One day he and his companion walked along a lonely road. They became very hungry, but there were no homes they could see. They happened upon two ears of corn which had fallen off a farmer's wagon, which they ate. William recalled that no food up to that time had ever tasted so good.

With William on his mission, James invited Cecelia to bring her three children to live with him and Mary over the summer of 1889 while they awaited the birth of her fourth child. James felt that she would receive better medical care in Farmington than in Elba As a result, little Alice was born in James' home in September of that year. The next month in Oakley, Keturah had her fourth child, Annie Catherine, named after John's mother.

After Cecelia returned to Idaho, James continued to live in his home with his daughter Mary. By the late 19th century, Farmington had a population of three thousand people, a tenth the size of Salt Lake City. Mary, now in her late twenties, was a skilled seamstress and likely adept at cooking and helping her father with their farm and orchard. She participated in a sewing class taught by Ortentia Leonard.

Late 19th century photo of a Farmington sewing group, led by Ortentia Leonard, center. Mary Millard is front left. Top rigth is Sarah Robinson Hinman, sister to Loren Robinson, who Mary would later marry. Top left is Lizzie Cottrell who would later teach Maud Walker her sewing skills.

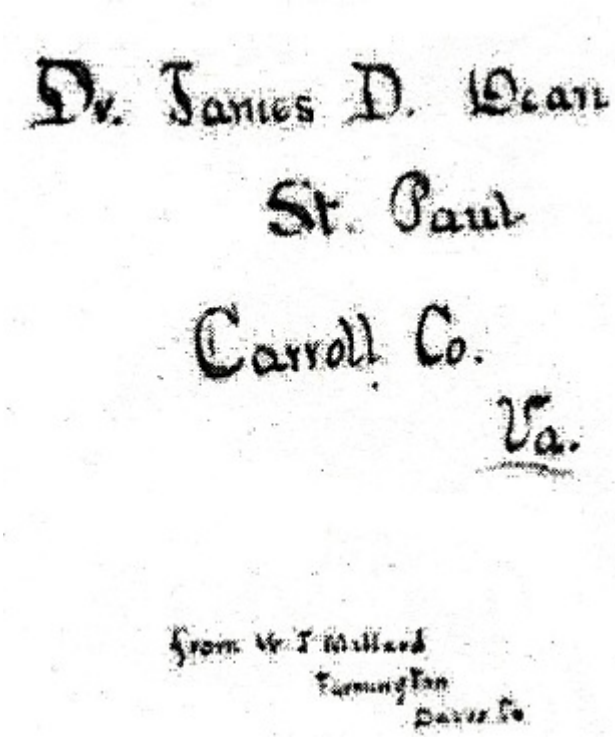
The students in this class were among the first to participate in the raising of silkworms and the production of silk for their dresses. As early as 1870, silkworms were growing in Farmington homes. The women worked tirelessly to grow the mulberry trees in their yards, the leaves of which fed the caterpillars. Many of the trees still stand today. Even though many women were squeamish about handling the worms, their desire to have fabric other than cotton and wool motivated them to persevere.

A leader in the Farmington silk industry was Laurinda Robinson, one of the wives of Farmington's first bishop. In their silk dresses, the members of this sewing club posed for a portrait. Some of the members went on to start their own classes, such as Lizzie Cottrell, who began working with young Maud Walker who lived in Kaysville, five miles north of Farmington.

One night in 1890, James received a visitation from a friend of his, Joseph Pollard, who had recently passed away in Salt Lake City. Joseph told James that his wife and daughter were in need, and he had hidden some money which his wife didn't know about. Brother Pollard wanted James to get the money and give it to his family.

This weighed heavily on James and he did not sleep for the rest of the night. The next morning after James had milked his cows and was returning them to the field, he was again visited by Brother Pollard. The following day James took the train to Salt Lake City and visited with Brother Pollard's bishop. He told the bishop where the money was hidden and the bishop assured him he would take care of it, and James wasn't bothered again by Brother Pollard.

Working hard on his mission, William and his companion preached the restored gospel of Jesus Christ in North and South Carolina and Virginia. His perception was that in general the people weren't very receptive to their restored gospel message. One day a mob held William and his companion and were preparing to tar and feather them. As the two elders quietly prayed for help, the men in the mob began arguing among themselves. William and his companion crawled between of the legs of the men as they fought and escaped to a home where the people hid the elders in their attic. They laid on the rafters for several hours until the danger passed.



William Joseph Millard inscribed the flyleaf of a hymnal he gave to the Dean family while on his mission. The hymnal is still in the family.

In another instance, a mob had gathered around William and his companion, and they again prayed to know what to do. They both felt inspired to begin singing hymns. As they sang, the mob quietly dispersed. William felt that the Lord, "had his hand in many of the things that happened to help them get out of some of the incidents safely."

Despite all of his difficulties, William considered his mission to be very successful. He worked closely in fellowshipping and strengthening the Dean family, of whom several members had recently joined the LDS Church. The father, James, was a doctor, and he and his wife Esther had joined the church a few years earlier, as had James' married sister Elvira. Elvira's twenty-five-year-old daughter Mary Jane was baptized just before William arrived in the mission field.

The family became very close to Elder Millard, and William gave the Dean family a hymnal. The hymn book is still in the family today.[53]

After two years of service, William was released from his mission and returned to Utah before Christmas of 1890.

William obtained a job teaching school in Syracuse, fifteen miles from his father's home, and he soon began courting twenty-year-old Maud Walker.

---

[53]Descendants of the Dean family believed William had baptized their family members. Except for Mary Jane's baptism in 1888, New Family Search shows their baptismal dates to be in 1882. In 2004, Allene Whitesides of Safford, Virginia, William's granddaughter, served in the Washington D. C. Temple with Vicki Allgaier, of Brunswick, Maryland, a descendant of Dr. James Dean. They made the family connection and Sister Allgaier wrote, "[William's] sacrifice was very important especially for one particular family. I know there are hundreds in my family who are members today because of this courageous missionary."

Alice Maud Walker was the daughter of James and Alice Walker who were early settlers of Kaysville. Brother Walker, a polygamist, had lived for several years in Morgan County, thirty miles east in the mountains, where he had served as branch president. Soon after his marriage to Alice, he moved both families to Kaysville. When Maud was just fourteen, her mother died. The responsibility of helping to care for six younger siblings fell to her. Maud was close to all of her siblings and their families. Maud 's sewing abilities, learned at the hand of Sister Cottrell, proved to be very valuable throughout her life.

In 1891 a terrible influenza epidemic spread through the little town of Elba. Everyone was sick including Walter, Cecelia and their four children. Cecelia was at that time expecting her fifth child, and her constant coughing brought labor on early. Fortunately, little James Millard, named after his grandfather, was born healthy. The family's loving neighbors helped as best they could until Cecelia recovered enough to care for her family again.

Outside of illness, Walter and Cecelia got along very well in Elba. They had many chickens and their hens seemed to lay eggs all winter long, even during blizzards. The cows were healthy, so the family always had milk and butter, and Cecelia was even able to make cheese. They had plenty of potatoes, enough to feed the pigs. However, the pigs seemed to like the potatoes better when they were cooked. One day their older boys, George and Leslie, were putting wood in a large can to cook the potatoes, and little Alice got too close. Her dress caught on fire and according to Cecelia, the boys "worked like little beavers and put the fire out, but not until it had burned the front of her dress and apron completely off. She had on a little wool petticoat or she would have been severely burned." As it was, Alice was fine, but the boys had some burns on their hands.

That summer Walter and Cecelia learned of a pioneering opportunity closer to home. They moved to Garland, Utah, a new community sixty miles north of Farmington, where they were able to acquire eighty acres. However, they arrived too late in the season to build a home, so they spent the winter in Farmington in the home Walter had built for his mother. The next summer they settled in Garland, and within a few years Walter was called to be the branch president.

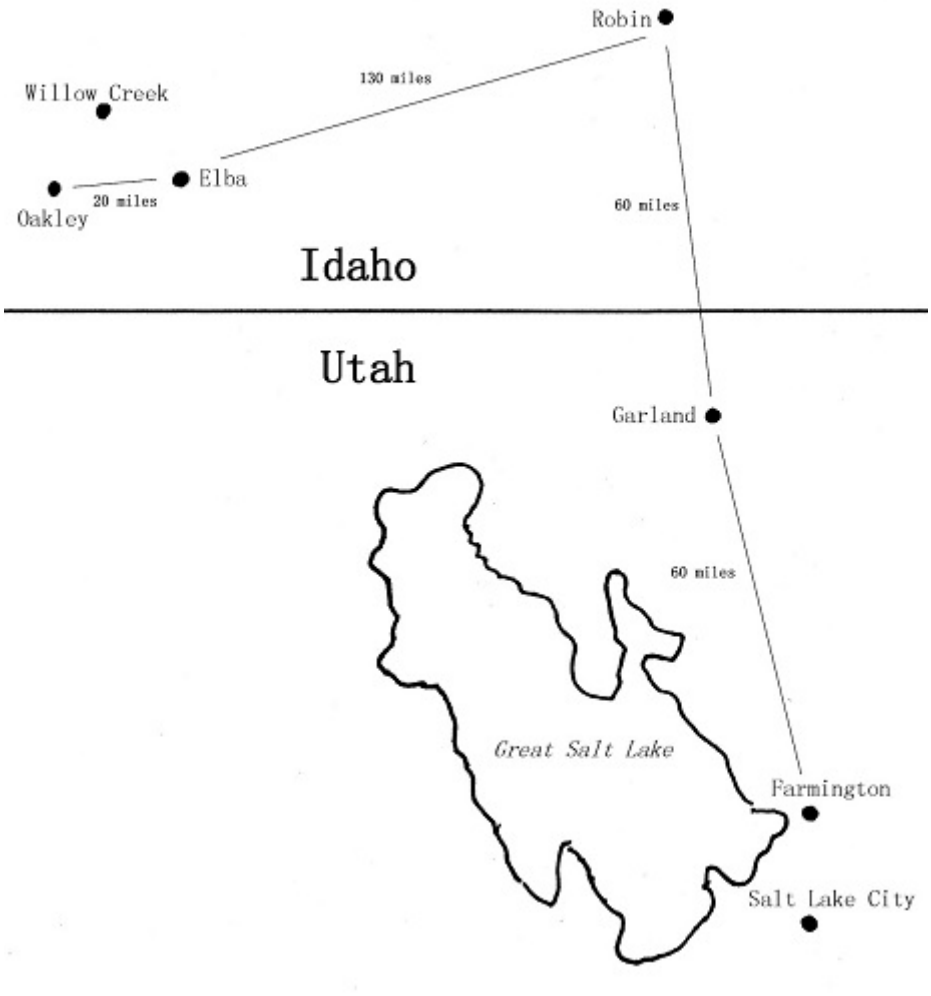
In 1892, Mary Millard, still at home with her father, was called to be a counselor in a new Primary presidency in the Farmington Ward.

William Joseph Millard Marries Maud Walker

In early 1893, William Joseph, age twenty-seven, married Maud in the Logan Temple. Maud had prepared a trousseau, which included bed linens and twenty yards of rag carpet she had made herself, several quilts and pillows, and fruit and pickles which she had canned.

Alice Maud Walker married William Joseph Millard in 1893. The couple spent their honeymoon in Logan helping James Millard with temple work.

After their wedding, they stayed a week in Logan to help James with ordinance work. Temple records show that Mary, Celia and even her husband Walter Grover assisted James with this work at various times.



In 1882 John James and Keturah Millard were among the first pioneers of Oakley, Idaho. The next year Walter L Grover and his bride Cecelia Millard joined them, but soon settled in Willow Creek, then Elba. In 1891 Walter and Cecelia pioneered the new settlement of Garland, Utah. In 1893 William Joseph and his wife Maud settled in Robin, but in 1907 they returned to Farmington.

In the spring, William and Maud moved to Robin, Idaho, a ten-year-old settlement thirty miles south of Pocatello. Their team of horses pulled a wagon with all their belongings, including the items from Maud's trousseau. Also in the wagon was a crate filled with chickens. Following along was their only cow. As they passed through Layton, they visited Maud's half-brother, Charles Layton. He gave them a pig, which joined the cow behind the wagon, although he didn't travel peacefully or willingly.

Upon arriving in Robin, the only place they could find to live was in a granary which protected them from the elements, although not from chipmunks, which raced around their bed. They acquired one hundred and sixty acres of good fields to homestead around the brow of a hill. William immediately began chopping trees in the canyons and hauling the wood to their property. Within six weeks he had built a two-room log cabin situated on the hill. This home had a shingle roof and an attic. Maud made rag carpets for the kitchen and bedroom floors, but she kept the wooden living room floor clean with whitewash. Maud cleaned and scrubbed to keep her home spotless and cozy. She was determined to make the best of any situation, and her abilities as a cook helped tremendously. By the end of the year they were blessed with the birth of their first child, a daughter they named Ivy.

Ivy, oldest child of William Joseph and Maud.

William worked hard to clear his land and plant crops. Wood for fuel still came from the canyons, and when this was necessary, he'd take his team and wagon and be gone all day long. He sold his produce, hay, grain and potatoes in Pocatello. On these trips he'd often be gone two days, bringing a little candy and occasionally ginger snaps for Ivy and later her siblings.

After a few years, William and Maud decided to move the house closer to the fields. Before the house was settled on its new foundation, a hard west wind blew during the night and the house rocked back and forth, moving the beds across the rooms. William soon secured the foundation and built a cellar. He also added a large room onto the back of the house. They put the kitchen stove in this room not far from the cellar entrance, making it easy for Maud to have access to her fruits and vegetables. This large room also had a large cupboard with screen doors where she kept milk and butter. When strong winds would blow, the family would spend the night in the cellar, safe and sound.

William was active in different auxiliaries in the ward, but in carrying forward what he had learned in Farmington, he organized a drama group and a band, in which he played the drums, the clarinet and the flute. His associates credited him with to providing high-quality entertainment for their community for dances and other events.

James Millard is Sealed to His Two Oldest Children

As many of the pioneers in Utah had not been originally married in the temple, some of their children had not been born in the covenant. After the completion of the St. George and Logan Temples, the ordinance of sealing to parents was encouraged by Church leaders.[54] In early May of 1895, in the newly completed Salt Lake Temple, John James, who by this time was the father of four, was sealed to his father and deceased mother. Mary Catherine knelt at the altar as the proxy for her sister Alice.

That summer, James gained two more grandchildren. Cecelia had her sixth child, a son she and Walter named Thomas Odell, to honor Walter's deceased father. William and Maud had their second daughter whom they named Alice, the third grandchild of James' who was named after their beloved family member.

Minnie Millard developed a deep love for family history work.

Alice Millard, one of many to have this name.

The next year Keturah gave birth to her fifth child, a daughter she named Lera Louise. The

[54]This is something I have observed after many years of researching temple records.

next year Keturah had her third daughter whom she named Minnie.[55]

In the mid-90s, Simon Bamberger, a Jewish entrepreneur who later served as governor of Utah, bought a large tract of property three miles from Farmington which included the ice lagoon. With the creation of the state of Utah in 1896, and Wilford Woodruff having signed the Manifesto abolishing polygamy, Mr. Bamberger expected tensions in the state to lessen.

He invested a sizeable sum in his new project, bringing in buildings which had been built for a resort during the previous decade along the shores of the Great Salt Lake. Unfortunately for the resort, but to the benefit of Mr. Bamberger, the lake had receded and left the buildings high and dry.

Mr. Bamberger intended to create an attraction which would draw people from Ogden and Salt Lake City, encouraging them to travel on his railroad line between these two cities. He built rides, bowling lanes and other amusements, including a dance pavilion. Boats were available for rent on the lagoon. Later a carousel was added. He named the amusement park Lagoon.

The four youngest children of Cecelia and Walter Grover in 1897: L-R, Jim, Mary, Odell and Alice.

The park was not just a diversion for Farmington and other nearby residents, but it also provided employment. One of James Millard's neighbors, a new immigrant named Charles Boylin, was employed by Mr. Bamberger as a florist.

James Radford Millard Ordained a Patriarch

In 1898, a week before James' seventy-first birthday, President George Q. Cannon traveled to Farmington where he ordained James Millard a patriarch. A humbling calling, to be certain, given to a humble, faithful man.

By this time James' daughter Mary was serving as the president of the Farmington Ward Primary, and his son-in-law Walter

[55]Minnie, like her grandfather, had a deep love for family history work, and later, with her nephew's wife Mary Ellen Wood Smoot, the thirteenth general Relief Society President, they researched Millard names in Biddisham records and saw that many temple ordinances were completed. I am fortunate to have several histories and photos from the Smoot family, including those of the William Joseph Millard family.

On September 13th, 1898, Lorenzo Snow was sustained as the fifth president of the Church of Jesus Christ of Latter-day Saints. George Q. Cannon and Joseph F. Smith were retained again as counselors.

was the bishop of the Garland Ward.

In September of that year, President Woodruff died. Ten days later Lorenzo Snow was sustained as the new president of the LDS Church, again retaining President Cannon and President Smith as his counselors.

In addition to pronouncing patriarchal blessings for the members of the Davis Stake, on August 8th, 1899 James gave two of Cecelia's children their patriarchal blessings; George, fifteen, was declared to be descended from "the Patriarch Jacob." George was told, "You have been blessed to live upon the earth where the gospel is again restored. This is a blessing above that of your progenitors, that is of your forefathers, for they were not so blessed. . . ." George was admonished to seek out his ancestors and then promised that he would "be blessed with inspiration, that is, you shall be blessed with dreams and with visions and they shall appear unto you and make their relationship known. . . ." While James, as a patriarch, spoke under inspiration, his passion for family history work was surely revealed in this blessing.

Then Mary[56], age eleven, was given her blessing, where she was told she was of the lineage of Joseph. Mary's blessing said, ". . . you are blessed above millions to be born under the covenant of the Holy Priesthood, which your father and mother made before you were born." Both George and Mary's blessings were recorded by Cecelia.

---

[56]While our family knew Mary Elizabeth Grover's patriarchal blessing existed, no copy could be found. Many years after Mary's death, her daughter Marilyn found Mary's hand-copied blessing in her private papers. Wayne Airmet, a grandson of Mary's brother George, shared his grandfather's patriarchal blessing with me. Wayne's mother Norma told me that there has always been a question of how George's middle name was spelled, but in this blessing, transcribed by his mother, it is spelled Frederic. While the Patriarchal Blessing Index does not have these two blessings, it shows a patriarchal blessing given to their brother Walter Leslie in 1903 by John W. Hess, the faithful Farmington bishop who later served as the stake president and was ordained a patriarch in 1900. This index also shows their cousins's blessings given by their grandfather.

Sacred meetings were often held in the Millard home where those present spoke in tongues and then were interpreted. Celia wrote that these meetings were thrilling experiences, "and many prophesies were given there which have been fulfilled."

James Radford Millard was ordained a patriarch by Apostle George Q. Cannon in 1898.

In the fall of 1900 John James and Keturah took their family to Farmington. Over a two-day period, four family members received patriarchal blessings under the hands of James Millard. John, who had received a blessing twenty-seven years earlier, chose to receive a second blessing. This time his lineage was given as being from Joseph, the father of Ephraim. Nineteen-year-old Alice, seventeen-year-old James and fourteen-year-old John also received their blessings. Alice and James were told they were from Ephraim, but John was not given a lineage.

Six months later the family again traveled to Farmington. At this time, Keturah received a patriarchal blessing at the hands of her father-in-law. She was not given a lineage. Interestingly, Keturah had received a patriarchal blessing the previous month at the hands of the patriarch in Oakley, Dorr P. Curtis, one of the wagon train leaders when John's mother and grandfather crossed the plains. He also did not declare a lineage, which might have been the reason Keturah sought a second blessing. Eleven-year-old Annie received her blessing by her grandfather James, being told she was of the lineage of Abraham. Four-year-old Lera also received her blessing, without a lineage being stated.

Near the turn of the century, Walter and Cecelia Grover opened a mercantile store in the center of Garland, a new settlement in northern Utah. As bishop, Walter found it difficult to operate a store, as ward members felt he should always extend credit.

In 1899, Cecelia had her seventh child, a son she named Leland. Walter and Cecelia sold their property and bought twenty-seven acres across the valley, closer to the Garland meeting house so Walter wouldn't have to travel so far as bishop. Walter built a large frame home for their growing family, which was also comfortable enough to accommodate Church leaders who visited often. Walter left farming and opened a mercantile store.

Grover children helped in the family store as they got older. Daughter Alice is on the right; George is on the left.

The next year, in 1900 when Keturah was almost forty years old, she and John had their sixth and last child, a baby girl named after her mother. Two months later, Maud gave birth to little Mary. Sadly, baby Keturah died that fall, just a few weeks before Cecelia gave birth to her eighth child, a son she named Preston, who would from these humble beginnings grow up to be a world-famous correspondent during WWII.

Mary Millard, fourth daughter of Joseph William and Keturah, was born the day before the 4th of July in 1900.

In April of 1901, George Q. Cannon died at the age of seventy-four. That fall, President Snow died. The next week Joseph F. Smith was sustained as the president of the LDS Church where he would serve until his death in 1918.

James continued his correspondence with family and friends in England in his quest to search out his ancestors. In 1902 James learned John Millard of 1666 was his ancestor, and he traveled to the Salt lake Temple where he performed the temple ordinances for this man.

On October 17th, 1901, Joseph F. Smith, left, was sustained as president of the LDS Church. Anthon H. Lund, center, and John R. Winder were called as counselors.

James remained active even in his old age. He often walked to a creek not far from his home, and no matter the weather he would take a dip, even if it was icy. His

friends and family tried to dissuade him from this practice, but he believed it was essential to his good health. He also had no trouble walking his cows three miles to their pasture and then walking home.

Walter and Cecelia family portrait, taken about 1903. Cecelia would have a ninth child, Edna, in 1907. L-R, back, Mary Elizabeth, Leslie, Alice, Jim. Center: Odell, Walter, Cecelia, George. Front: Preston, Leland. The original photo hung in my Grandmother Mary's house for decades. When Mary went to a nursing home in her old age, this photo was one of the few things she took with her. Realizing her memory was fading, she carefully wrote her family member's names on their faces so she would remember them, as her parents were long deceased, as were four of her siblings My aunt Hazel was with Grandma Mary during her final moments. Mary had been quite lucid in her last few days, and at the end, she sat up in bed and looked into the corner of the room. Her last words were, "Oh, you are all here, you are all here!"

In 1903, Maud gave birth to twins, a girl named Martha and their first son whom they named after William. Little William lived less than two weeks, the fourth but last infant grandchild of James' to pass away in infancy.

William and Maud were both faithful in the LDS Church. Maud served in her Relief Society presidency and William served as the Sunday School superintendent and later in a bishopric. William and Maud always tried share what they had with those in need. When general authorities

came from Salt Lake City, William would drive the wagon five miles to the train station in Arimo. In snowy weather, William would take a sleigh. Returning with the visiting authorities, they would all be greeted with a hot meal cooked by Maud. In 1905, Maud was expecting her seventh child. While the midwife was experienced, there were problems with the delivery. William and the visiting authority, Apostle George Albert Smith, administered to her, and Maud and her baby Dora's lives were spared. Shortly after that, Joseph was ordained a High Priest and sustained as a counselor in the bishopric.

They took care of their large farm and numerous animals. Maud planted currants, gooseberries and plums which the children picked and which she then sold for extra income. On occasion the family would ride in the wagon fifteen miles to Lava Hot Springs where they enjoyed swimming in the hot mineral springs.

In 1906, Mary Millard was called to serve as a counselor to Aurelia Rogers, who was now the Davis Stake Primary president. Walter and Cecelia moved to their third home in Garland, a brick house which was the sixth home Walter had constructed by himself.

James Radford Millard Passes Away

In March of 1907, James, just days away from his eightieth birthday, became ill. His family, knowing this was the end, rallied to his side. On Sunday, March 17th, James' old friend from Wales, Ebenezer Williams, who was also an ordained patriarch, traveled from Kaysville. Mary, of course, was with him in the home they shared. Cecelia traveled from Garland. John and William both came from Idaho and were present when James became very tired, closed his eyes and fell asleep for the last time, after only a week of illness.

Gravestone for James Radford Millard: pioneer, husband, father, patriarch.

The funeral was held three days later in the Old Rock Chapel. James' neighbor Charles Boylin delivered an entire truckload of plants from his Lagoon greenhouse which filled the windows of the chapel.

James was laid to rest in the Farmington Cemetery next to his wife Catherine.

Cecelia wrote a poem which fits the life of her father, James Millard:

> God gives us life for just a while, to shape, to mold, to beautify,
> To meet with courage and a smile,
> To trust in him and glorify his name and honor all his ways.
> Then calls us, singly and alone
> To reap the measure of our days
> And bears each upward to his throne.

William Joseph and Maud Move Their Family to Farmington

After the death of his father, William returned to his home in Robin where he and Maud decided to sell their log cabin and move into the Farmington family home with Mary so she wouldn't be alone.[57] They were also hopeful William could more ably provide for their large family in Farmington, as job opportunities in Robin were not abundant.

Maud, expecting their eighth child, rode the train to Farmington with their four youngest daughters. Ivy and Alice, the two oldest, remained in Robin with William until he sold the property, for which he only received four hundred dollars. The girls rode the horses to Farmington while driving the cows ahead of them as William drove his team which pulled the wagon and their belongings.

That summer, Maud gave birth to her last child, a son she named James Radford Millard. Two months later Cecelia, now age forty-five, gave birth to the twenty-fourth and last grandchild of James and Catherine Millard, a daughter she named Edna Kathryn.

William and Maud found the old rock home of his parents to be too small for his large family. With better opportunities for work, he was able to move to a larger home after one year, and then a year later they moved to a four-room home which they remodeled.

William Joseph Millard moved his family to Farmington after the death of his father in 1907. He is shown here with his wife Maud, who is holding James Millard's namesake, born four months after James Millard's death. Front: Martha, Dora and Mary.

By 1910, Mary was living alone in the family home near her long-time friend and neighbor Aurelia Rogers, with whom she worked in the Davis Stake Primary.[58] Walter was now serving on the Bear River Stake High Council and as mayor of Garland.

John and Keturah remained in Oakley, where John continued to teach school until about 1900 when

---

[57] *The Smoot Family History*, by Mary Ellen Wood Smoot, page 196, indicates their concern was indeed for Mary. However, the history also indicates that William had struggled in Robin to provide for his large family.

[58] The 1880, 1900 and 1910 census records indicate Mary never moved from the family home, remaining neighbors to the Rogers family through the decades. Margaret Steed Hess wrote that Mary, "continued to live [in the family home] for many years," indicating Mary was known as a resident of the home, not William Joseph.

John James Millard built this home in Oakley where he raised his family. Photo courtesy of Debora DeDen, a descendant.

he moved his family from his farm into Oakley proper so his children could have better educational and employment opportunities. By that time he had opened an farm implement store in Oakley, and by 1908 he was the manager of Consolidated Wagon & Machine Company twenty miles north in Burley.

John and Keturah and their five living children remained faithful and active in the LDS Church, where John served for many years as the superintendent of the Sunday School.

Mary Catherine Millard Marries Loren Jay Robinson

During these years, John and Keturah's friends Loren and Sarah Robinson had become the parents of eleven children, although by 1905 only six were living. Sarah and Loren appear to have separated after twenty-five years of marriage. In 1910, Loren was living with their twelve-year-old son Leo, but Sarah was not living in Oakley.[59] By May of 1913 Sarah and Loren were divorced.[60]

Possibly through the assistance of Mary's brother John, Mary and Loren renewed their romance. In November of 1914 they were married in the Salt Lake LDS Temple.

Mary, now fifty-four, gave up her church calling in the Davis Stake and moved to Idaho where she and Loren, age fifty-five, worked a ranch outside of Oakley in the summers. They spent the winters in Salt Lake City where Cecelia and Walter had moved in 1916.

Mary loved working with children and found many opportunities to teach in Primary and Sunday School. She spent time with the grandchildren of her siblings who called her Aunt Mary Idaho.

---

[59]I searched through the Oakley 1910 census and could not find Sarah, even in the homes of her married children. I also could not find her twenty-four-year-old son Loren; perhaps the enumerator missed them.

[60]I tried to be very careful writing about Sarah and Loren Robinson. A loving biography of Sarah incorrectly states that Loren did not marry Mary Millard in the 1880s because her family left Farmington, and that Mary moved to Oakley before the end of Sarah's marriage. This biography does not mention the separation of Loren and Sarah which apparently lasted three years or more.

With a twinkle in her eye, she told these children that it was so cold in Oakley that she had to sew herself into her underwear during the winters.[61]

Joseph William was able to make a comfortable living for his family in Farmington. Once automobiles became commonplace in Utah, he obtained a good job with the Continental Oil Company driving a gasoline truck for service stations.

Mary Elizabeth Grover Innes, 5th from left, stands in this picture of the Garland Literary Club. Cecelia Millard Grover, Mary's mother, is second from right. Norma Grover Airmet, Cecelia's granddaughter, is certain that Mary Millard Robinson was also a member of this club, but she is not pictured and is possibly taking the photo.

Later he worked on the railroad, which was very hard work, but again, this provided well for his family.

Joseph was as honest as the rest of his family. One day while at work he found a wallet with fifty dollars inside. The wallet contained identification enabling him to locate the owner, who was very grateful for the return of the money. Joseph knew that honesty was not just a rule of obedience, but that it blessed entire communities.

Joseph served as the secretary of his high priest's quorum and later as the leader of his quorum group in his ward.

The Passing of the Millard Children

John James died in Oakley in 1940 at the age of eighty-five, following his wife Keturah in death by seven years, leaving behind five of their six children and sixteen of their eighteen grandchildren.

Lorin Robinson died in at his home in Salt Lake City in 1942, and at that time Mary moved into an apartment. She lived alone for seven years, until she was ninety years old. At that time she moved into the home of her stepson, Leo. He and his wife Murtice cared for her until her death in 1951 at the age of ninety-one, with Murtice writing Mary's biography for the Daughters of the

[61]Norma Grover Airmet had clear memories of Mary Millard when I spoke with her in March of 2012, two weeks shy of Norma's 95th birthday. Norma remembered that her grandmother Celia and her great-aunt Mary were both members of a literary club and had clear, sharp minds.

Utah Pioneers. Mary was buried in Farmington next to her husband.

Cecelia died in 1945 of heart failure in her Salt Lake City home at the age of eighty-three. Her husband lived three more years, dying of kidney failure at the age of eighty-eight. Of their nine children, only their daughter Alice preceded them in death, dying at the age of fifty-four of a heart attack. Several of their twenty-eight grandchildren are still alive.

William Joseph died at his home in Farmington in 1944 of pneumonia at the age of seventy-nine. His wife Maud outlived him by seven years, dying at age eighty-two with a heart attack. William and Maud left seven living children, with several grandchildren still alive in 2012.

Cecelia Millard with her husband Walter Grover and seven of their nine children at their 60th wedding anniversary celebration in 1943. This picture was taken outside Mary Elizabeth Grover Innes' home in Salt Lake City not long after she was widowed. Back, L-R: George, Alice, Leslie, Mary, Jim, Odell and Leland. Preston was a war correspondent in Europe at this time and their youngest daughter Edna lived in California.

Joseph William Millard, last child of James Radford and Catherine Richards Millard, pioneered in Robin, Idaho, with is wife Maud, but settled permanently in Farmington. He lived to be 79.

With a heritage that spanned from the earliest Britons to modern-day Americans, James and Catherine Millard enjoyed a rich, loving life based on precepts of the restored Gospel of Jesus Christ, passing their thrift and beliefs onto their posterity.

Alice Maud Walker married Joseph William Millard in 1893. They had eight children together and Maud was well-known for her homemaking skills.

Sources:

A Brief History of Farmington, Utah, by George Quincy Knowlton: Kaysville: 1956.

A Concise History of Wales, by Geraint H. Jenkins, Cambridge University Press: 2007.

A History of Davis County, by Glen M. Leonard, Salt Lake City, Utah: 1999.

A History of Somerset, by Robert Dunning, Surrey: 1983.

A History of Wales, by John Davies, London: 1993.

A Peach of a Place: A History of Ferron and Molen, Utah, by Evelyn Peacock Huntsman and Roma Nordell Powell, Castle Dale, Utah: 2004.

A Short History of Somerset, by Walter Raymond, London: 1906.

A Tribute to My Father, by Mary Elizabeth Grover Innes.

Arthur Delano Cox and Cora Haight Ancestors, by Lenna Cox Wilcock:2006.

Catherine Richards Millard, by Cecelia Sarah Millard Grover.

Cecelia Sarah Millard Grover, autobiography.

Chronicling the Journey to Zion, July 2000 *Ensign.*

Dan Jones, Welshman: Taking the Gospel Home, by Ronald D. Dennis, *Ensign*, April 1987.

Early Church Information File

Elizabeth John Richards, by Roma S. Carlton, Daughters of the Utah Pioneers.

Family Ties of Abram Owen Young, Jr.: A Compilation of Personal and Family Histories Involving Haight, Higbee, Smith, Park, Snyder, Horton, Somerse, Watts, Duncan, Hill and other families, by Abram Owen Young, St. George, Utah: 2002

Farmington LDS Church Records, film #25942.

Ferron Creek: Its Founders and Builders: Historical Memories of Ferron, Emery County, Utah, by Wanda Snow Peterson, American Fork, Utah: 1989.

Golden Nuggets of Pioneer Days: A History of Garfield County, Daughters of the Utah Pioneers: 1949.

Great Tales From English History, by Robert Lacey, Great Britain: 2003.

History of Ebenezer Albert Williams, by William Sanders, Daughters of the Utah Pioneers.

History of Idaho: A Narrative Account of its Historical Progress, its People and its Principal Interest, by Hiram Taylor French, Chicago: 1914.

History of William Joseph Millard, by Mary Millard Thorne.

Insights of Early Farmington, by Clara Richards: 1979.

James Radford Millard 1827-1907, by Cecelia Millard Grover.

Jane Walker Redfern Hadfield, by Sherleen Wynn, Daughters of the Utah Pioneers.

John James Millard, Horton D. Haight Memorial Society, 1977.

Life History of Samuel Savior, by Cora Olpin Bezzant:2005, Daughters of the Utah Pioneers.

Life Sketches of Orson Spencer and Others: And History of Primary Work, by Aurelia Spencer Rogers, George Q. Cannon & Sons, Salt Lake City: 1898.

Mary Millard Robinson, by Murtice Lees Robinson.

Mormon Immigration Index, Family Search CD: 2000. (Now online.)

Mormon Pioneer Overland Travel 1847-1868, online resource.

My Farmington: A History of Farmington, Utah 1847-1976, by Margaret Steed Hess, Daughters of the Utah Pioneers: c1976.

Personal History of Mary Elizabeth Grover Innes, given to me by my mother, Beth Innes Cannon.

Record of Members, 1849-1948, Davis County Stakes

Record of Members, 1879 - 1952, Ferron Ward

Route From Liverpool to Great Salt Lake Valley, by Frederick Hawkins Piercy, London: 1855.

Sarah Elizabeth Richards Robinson, by Sarah Ella Robinson Oborn and Delila Robinson Cook, Daughters of the Utah Pioneers.

Sketches of the Life of Our Father Walter L. Grover Written by Our Mother Cecelia Millard Grover, family history given to me by my grandmother Mary Elizabeth Grover Innes.

Somersetshire Delineated, by C. and J. Greenwood, London: 1822.

The King's England: Somerset, County of Romantic Spendour, by Arthur Mee, London: 1956.

The Origins of Somerset, by Michael Costen, Manchester: 1992.

The Priesthood Reorganization of 1877: Brigham Young's Last Achievement, by William G. Hartley, BYU Studies, Volume 20:1.

The Smoot Family History, by Mary Ellen Wood and Stanley Millard Smoot, 2008.

The Year 1000, What Life was Like at the Turn of the First Millennium, by Robert Lacey & Danny Danziger: 1999.

The Saxon Conquest of Somerset and Devon, by Henry Maurice Porter, Bath: 1967.

The Somerset Landscape, by Michael Havinden, London: 1981.

The Story of Britain, From the Romans to the Present: A Narrative History, by Rebecca Fraser, New York City: 2003.

The Story of Compton Bishop and Cross, by Margaret Jordan, Axbridge, Somerset: 1994.